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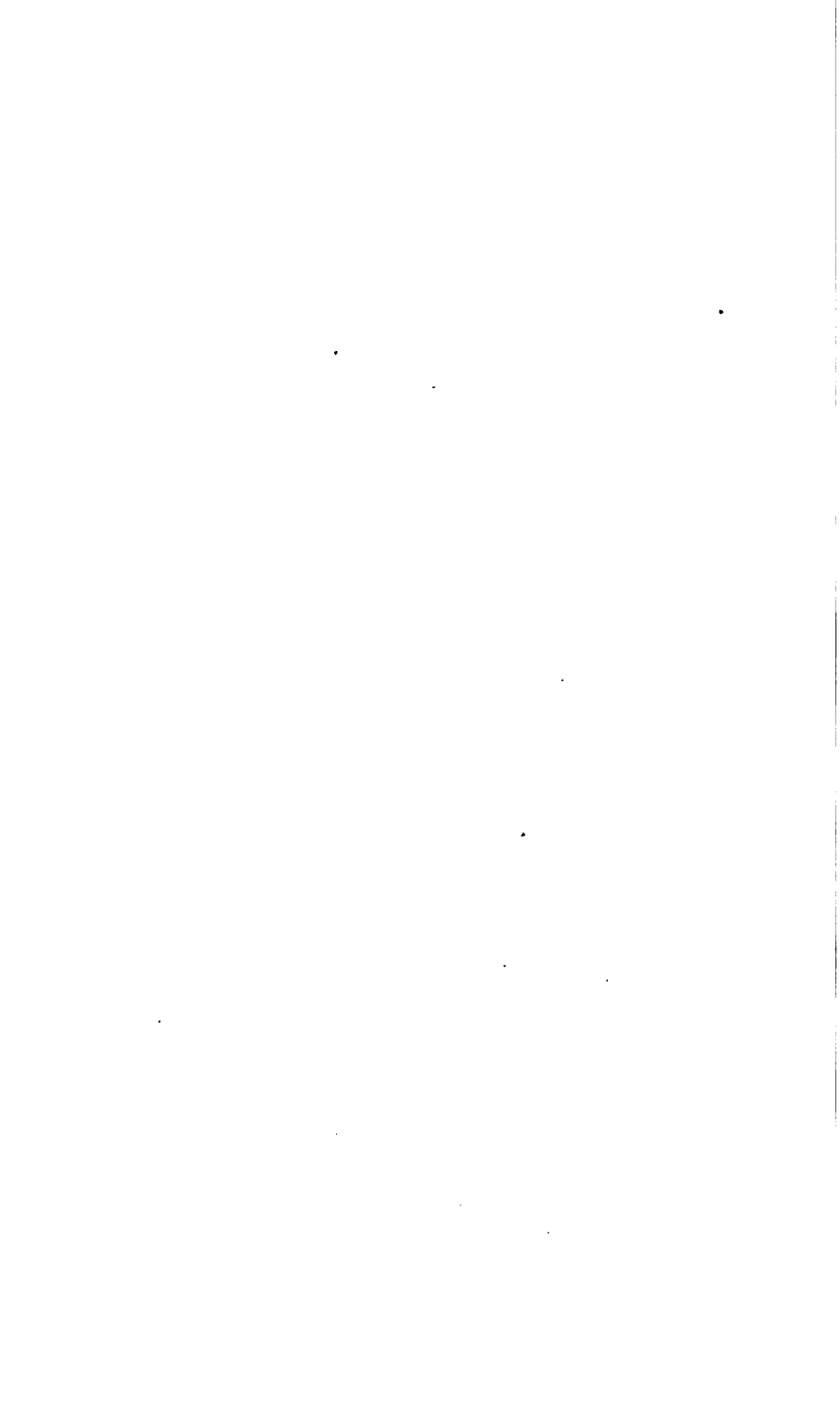


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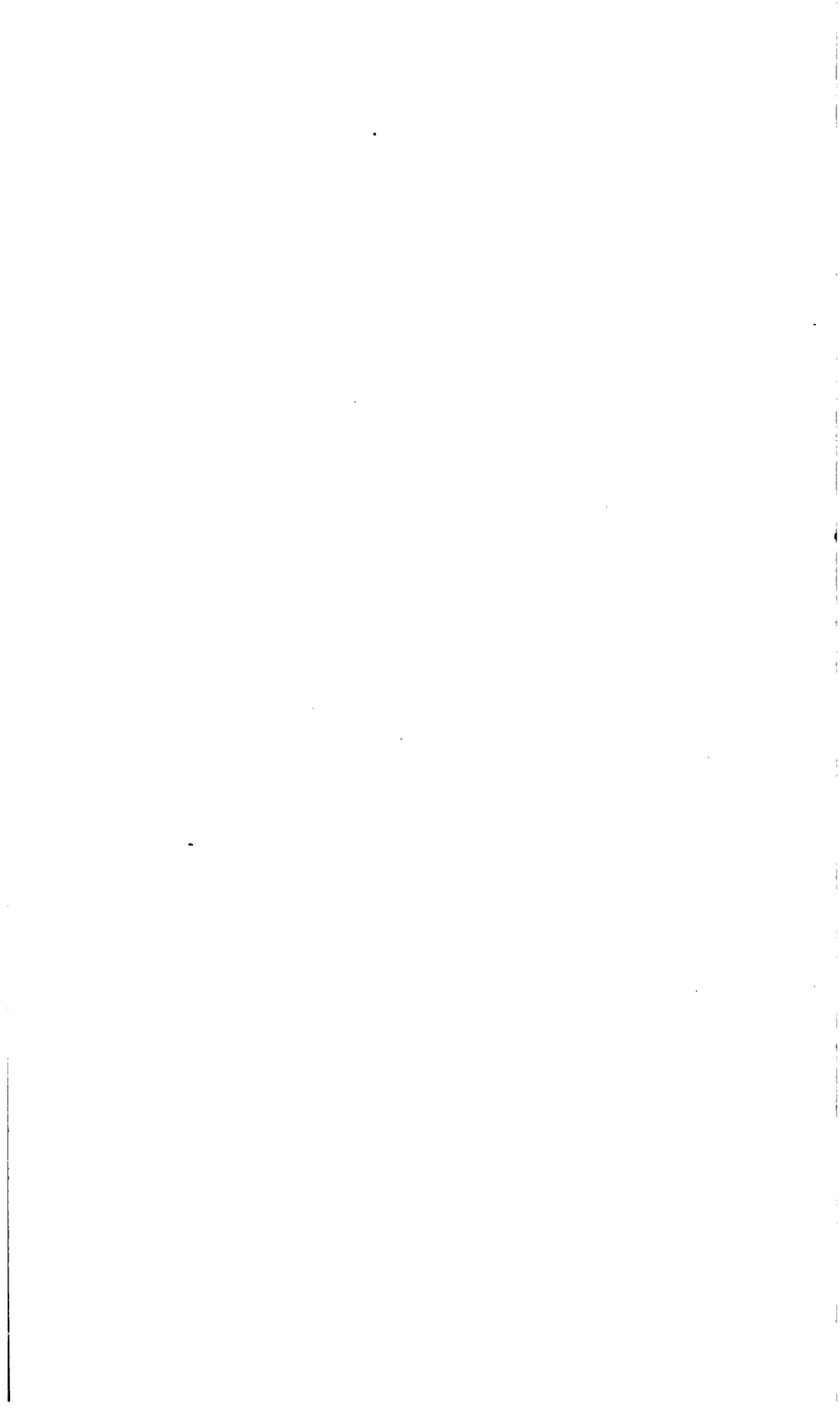
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THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY OF GENTLEMEN.

VOLUME the TWENTY-SIXTH.

——— *Nothing extenuate,
Nor set down aught in malice.*

SHAKESPEARE.

*Plorare suis non respondere favorem
Speratum meritis*———

HOR.



L O N D O N :

Printed for A. HAMILTON, in *Faken-Court, Fleet-Street.*

MDCCLXVIII.

В Р А З В И Т И И О

Р И Ц А

Д И М И Т Р И Я

Всего в 1919 году в России было
выпущено 100 миллионов рублей
денежных знаков. Это было
необходимо для покрытия
расходов правительства на
ведение войны. Однако
эти деньги не были
использованы для
развития экономики.
Вместо этого они
были потрачены на
поддержание армии
и на другие военные
цели. В результате
экономика страны
попала в кризис.
Восстановление
экономики началось
только в 1920-е
годы. В этот период
были проведены
реформы, которые
помогли стране
вернуться к
нормальному
жизненному ритму.
Однако эти
реформы были
неполными, и
экономика
осталась
слабой. В
результате
в 1930-е
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опять попала
в кризис.
Восстановление
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Однако
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Восстановление
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Однако
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кризис.
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Восстановление
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ритму.
Однако
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слабой.

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THE CRITICAL REVIEW.

For the Month of July, 1768.

ARTICLE I.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LVII. Part I. For the Year 1767. 4to. Pr. 15s. Davis and Reyniers.

THE period returns when the Royal Society bring forth into the world their annual volume of Transactions. That the labours of so prolific a body have greatly contributed to the propagation of natural knowledge, is not to be questioned: at the same time it is certain that a zeal for frequent and large publications has been the means of debasing their collections, by the admission of improper materials. The Society has gleaned useless weeds along with the valuable productions of nature, and mistaken the spawn of a curious dotage for the offspring of genuine philosophy. We mean not, however, to apply this censure to the volume now under our cognizance, which contains several ingenious enquiries.

The first article is of a monstrous foetus, having neither head, heart, lungs, stomach, spleen, pancreas, liver, nor kidneys. By Claude Nicholas Le Cat, M. D.

As the title of this article contains an enumeration of this most extraordinary particulars in which the structure of the strangely-organized foetus deviated from the ordinary course of nature, we shall not enter into the anatomical account of it, which in itself is disagreeable, and the author reckons imperfect, but confine ourselves to the physiological inferences deduced from it.

Whatsoever may have been the disposition of the blood-vessels of this monster, it is a fact absolutely certain, that it had

Vol. XXVI. July, 1768. B no

no heart, nor any other viscus in the place of it; and that the circulation of the fluids, which appears to have taken place from the existence of the principal arteries and veins, could not have had any other moving power than the circulation of the mother itself. Hence this child, monstrous as it is, demonstrates the circulation of the blood from the mother to the foetus, and from the foetus to the mother again; which some moderns deny, and others endeavour, at least, to render doubtful. I presented to the Academy at Rouen some years ago, several observations which favoured the ancient system; the present comes to their support, to give this excellent hypothesis of Harvey all the credit it deserves.

‘The child I speak of had no mouth, œsophagus, nor stomach; thus it could not, by that usual passage, be nourished from the waters that surrounded it; it could not absorb from the surrounding fluid wherewith to fill its vessels, and supply its growth. It therefore follows, that it received both its arterial and alimentary fluids from the mother by the umbilical cord, and that it owed every thing to that circulation, which some would attempt to annihilate.’

Number II. is a letter to Dr. Watson, F. R. S. containing a description of three substances mentioned by the Arabian physicians, in a paper sent from Aleppo, and translated from the Arabic, by Mr. Channing, apothecary. The substances described are, the Tabasheer, Mamitha, and Mamiraa. The Tabasheer is found in the hollow of the cane, of which the Indians make their lances. Avicenna, in his Canon, says of it, ‘It is the lower part of the cane which has been burnt; it is reported that the canes are fired by being rubbed one against another by the violence of the winds. This drug is produced on the coast of India.’

The Mamitha, or Mamitha, is ‘the name of a plant like the papaver maritimum, or corniculatum. At the lower part of the Mamitha is a moisture which sticks to the hand: it has a yellow flower like the papaver before mentioned; its seeds are different, inclining to black, like and about the size of the seeds of sesamum. The plant is of a strong and offensive smell, and very succulent. The difference between these two plants is this; the papaver corniculatum dies to the root in the winter, and sprouts again from its root in the spring; the Mamitha, on the contrary, sprouts again in the spring from the top of its stem.

‘Avicenna, in his Canon, says, “Mamitha is like acorns, of a yellow colour inclining to black, easily broke. It is bitter, of a substance watery and earthy; cold, but not vehemently so; its juice is in the same degree of cold as the water of pools

or

or lakes. It is prepared from a plant which is brought from Manbidge."

' Mamiraan. In the Liber Memorialis, it is said, "Mamiraan is a plant, at the bottom of whose stem are produced knotted, crooked, hard roots. The Indian is the best; this inclines to a black colour: the Chinese to yellow: the other sorts are green. It grows in the water; its leaf is like the leaf of the convolvulus; it is hot and bitterish; its seed is like that of sesamum."

Article III. is a general investigation of the nature of the curve, formed by the shadow of a prolate spheroid, upon a plane standing at right angles to the axis of the shadow; in a letter to the Royal Society, by Mr. George Witchell, F. R. S.

As this article would be unintelligible without a diagram, we must refer our readers who are desirous of an explanation of it, to the Transactions themselves.

The succeeding number is an attempt to account for the universal deluge, by Edward King, Esq; of Lincoln's Inn, F. R. S.

Various opinions have been entertained by philosophers, respecting the cause and manner of that extraordinary event in nature. The theory of Dr. Burnet, who supposes the waters to have burst out of the earth, is regarded as unphilosophical and improbable; the notion of Mr. Whiston, that the immense quantity of water requisite for the universal deluge, was produced by the condensation of the tail of a comet, is inconsistent with the theory of gravitation, and renders the decrease of the waters unaccountable on the principles of physics; and Mr. Ray's opinion of a temporary alteration having happened in the centre of gravity of the earth, is, if possible, more repugnant to the established laws of nature. From the unsurmountable objections to these several theories, Mr. King proposes a new one, founded on facts and observation.

' We find, says he, in the Mosaic history of the creation, that God at the first created sea as well as land; and therefore have grounds to believe both from thence, and from the reason of things, that there was as great a quantity of sea on the antediluvian earth, as there is now upon the earth in its present state.

' We find also the whole surface of the earth to be undermined by subterraneous fires, which make their appearance in various places, in very formidable volcanoes. This has been the case in Italy, and amongst the Azores, in Tartary, in Kamtschatka, in South America, in Ireland, in the islands of the East Indies, and in other parts: and we have reason to believe, that these subterraneous fires have made eruptions,

not unfrequently, even in the bottom of the sea; as Mr. Mitchell has made appear in his excellent paper concerning the causes of earthquakes.

‘ We have also, in the *Philosophical Transactions*, an account of entire islands being raised in the Archipelago, and likewise amongst the Azores, by such subterraneous fires; and Mr. Ray, in his *Travels*, mentions a mountain one hundred feet high, raised by the earthquake in 1538, which also threw up so much earth, stones, and ashes, as quite filled up the *Lacus Lucrinus*.

‘ To which may be added, that fossil shells and other marine bodies are so universally found in all parts of the present continents and islands, as to amount almost to a demonstration, that all the now dry land was once covered with sea, and that for a considerable space of time, probably much longer than the continuance of the deluge is related to have been. For though such a violent flux of waters might have thrown up some shells and marine bodies upon the hills and mountains, yet it could not have flung up such vast quantities; nor so universally. The prodigious beds of shells which we now find in all parts cannot well be accounted for, but by supposing the waters, in which those shell-fish lived, to have covered the countries where they are now found, for a long time, and even for ages.

‘ The supposition therefore, which I am about to advance, founded on these facts, is this; that originally Almighty God created this earth with sea and land nearly in the same proportion as they now remain, and that it continued in that state for many ages, during which the bottom of the sea became covered with shells, and various heterogeneous bodies; that from the first of its creation there were also many subterraneous fires, found within the bowels of the earth; and that, at the appointed time, these fires bursting forth at once with great violence, under the sea, raised up the bottom of the ocean, so as to pour out the waters over the face of what was before dry land, which by that means became sea, and has perhaps continued so ever since, as that which was before the flood the bottom of the sea, probably from that time has continued to be continent and dry land *.’

‘ * I do not mean by this to insinuate, that all that part of the globe which is now sea was dry land before the flood: or that the antediluvian ocean was merely of the extent of our present continent. I apprehend, on the contrary, that there was always a greater proportion of water on the face of the earth than of continent; and I would only be understood to mean,

In the subsequent part of the paper, the author urges the plausibility of this hypothesis, and endeavours to obviate the arguments which may be adduced against it: but as we chuse not to detain our readers with so conjectural a subject, we shall not enter into the consideration of them.

The next article comes from the same gentleman with the former, and is an attempt to account for the formation of spars and chrystals, which he supposes to be effected by an accretion of crystalline, or saline particles, in a liquid state.

Number VI, contains experiments with camphire, by Mr. Alexander, surgeon in Edinburgh. As this paper came lately under our cognizance, in reviewing the *Experimental Essays* of that ingenious author, we shall not give any farther account of it, but only repeat our approbation of his singular industry and application to the advancement of physic.

We are next presented with a description of a very remarkable aquatic insect, found in a ditch of standing water near Norwich, in the spring of the year 1762. By Edward King, Esq; of Lincoln's-Inn, F. R. S.

The eighth article is an account of the very tall men, seen near the Streights of Magellan, in the year 1764, by the equipage of the Dolphin man of war, under the command of the hon. commodore Byron; in a letter from Mr. Charles Clarke, officer on board the said ship, to M. Maty, M. D. F. R. S.

The substance of this Account, we apprehend, is now so well known, that the publication of it in this collection was superfluous.

Number nine is a letter from Mr. William Sharp, surgeon to St. Bartholomew's Hospital, to James Parsons, M. D. F. R. S. containing an account of a new invented instrument for fractured legs.

The succeeding article is an account of a locked jaw, and paralysis, cured by electricity; by Dr. Edward Spry, of Totness, in a letter to Charles Morton, M. D. Sec. R. S.

The eleventh number contains experiments on Rathbone-Place water: by the hon. Henry Cavendish, F. R. S.

These experiments appear to have been made with great care; and as the last of them, in particular, contains some observations of general utility in the analization of waters, and reca-

mean, that all that which was dry land before the flood is now buried under the sea, whilst that which was a part of the bottom of the antediluvian ocean forms our present land: and that consequently some part of the ocean was sea both in the antediluvian earth and in the present state of it, and common to both.

pitulates the result of the experiments on that of Rathbone-Place, we beg leave to present it to our readers without mutilation.

‘ I made some experiments to find whether the unneutralized earth could be precipitated from other London waters, by the addition of lime water, as well as from Rathbone-place water. It is necessary for this purpose, that the quantity of lime water should be adjusted very exactly; for, if it is too little, it does not precipitate all the unneutralized earth; if it is too great, some of the earth in the lime water remains suspended. For this reason, as I found it almost impossible to adjust the quantity with sufficient exactness, I added such a quantity of lime water, as I was well assured was more than sufficient to precipitate the whole of the unneutralized earth; and when the precipitate was subsided, decanted off the clear liquor, and exposed it to the open air, till all the lime remaining in the water was precipitated, by attracting fixed air from the atmosphere. The clear liquor was then decanted and evaporated, which is much the most exact way I know of seeing whether any unneutralized earth remains suspended in the water. The result of the experiments was as follows:

‘ 200 ounces of water, from a pump in Marlborough-street, were mixed with 38 ounces of lime water. The earth precipitated thereby weighed 38 grains. The clear liquor, exposed to the air, and evaporated in a silver pan till it was reduced to 6 or 7 ounces, deposited no more than 2 or 3 grains of unneutralized earth.

‘ A like quantity of the same pump water, evaporated by itself without the addition of lime water, deposited about 19 grains of unneutralized earth.

‘ 200 ounces of water, from a pump in Hanover-square, being mixed with 67 ounces of lime water, the precipitate weighed 93 grains. The clear liquor, treated in the same way as the former, deposited about 2 grains of earth. 200 ounces of the same water, evaporated by itself, deposited 28 grains of earth.

‘ The same quantity of water from a pump in St. Martin’s church-yard, being mixed with 82 ounces of lime water, the precipitate weighed 108 grains. The clear liquor deposited scarce any unneutralized earth on evaporation.

‘ The same quantity of water evaporated by itself, yielded 45 grains of unneutralized earth.

‘ The way, by which I found the quantity of unneutralized earth deposited on evaporation, was, after having decanted the clear liquor, and washed the residuum with rain water, to pour a little spirit of salt into the silver-pan, which dissolves

dissolves all the calcareous earth, but does not corrode the Silver. Then, having separated the solution from the insoluble matter, the earth was precipitated by fixed alkali.

' In this way of finding the quantity of unneutralized earth, care must be taken to add very little more acid than is necessary to dissolve the unneutralized earth, and to use as little water in washing out the solution as possible; for otherwise a good deal of the selenite, which is deposited in the evaporation of moist water, will be dissolved; the earth of which will be precipitated by the fixed alkali, and by that means make the quantity of unneutralized earth appear greater than it really is.

' It appears from these experiments, that the unneutralized earth is intirely precipitated from these three waters, by the addition of a proper quantity of lime water; as the trifling quantity found to be deposited, on the evaporation of two of them, most likely proceeded only from not exposing the water to the air, long enough for all the lime to be precipitated. So that I think it seems reasonable to conclude, that the unneutralized earth, in all waters, is suspended merely by being united to more than its natural proportion of fixed air.

' To return to Rathbone-place water: it appears from the foregoing experiments, that one pint of it, or 73½ grains, contains, first, as much volatile alkali as is equivalent to about $\frac{1}{8}$ grains of volatile sal ammoniac: secondly, 8 $\frac{1}{8}$ grains of unneutralized earth, a very small part of which is magnesia, the rest a calcareous earth: thirdly, as much fixed air, including that in the unneutralized earth, as is contained in 19 $\frac{1}{8}$ grains of calcareous earth: fourthly, 1 $\frac{1}{8}$ of selenite: fifthly, 7 $\frac{1}{8}$ of a mixture of sea salt and Epsom salt; and the whole solid contents of 1 pint of the water is 17 $\frac{1}{2}$ grains.

' One pint of water, from the pump in Marlborough-street, contains 1 $\frac{1}{8}$ grains of unneutralized earth, and as much fixed air as is contained in 2 $\frac{1}{8}$ grains of calcareous earth.

' The same quantity of water, from the pump in Hanover-square, contains 2 $\frac{1}{8}$ grains of unneutralized earth, with as much fixed air as is contained in 7 $\frac{1}{8}$ of earth.

' The same quantity of water, from St. Martin's Church-yard, contains 3 $\frac{1}{8}$ grains of unneutralized earth, with as much fixed air as is contained in 8 $\frac{1}{8}$ of earth.'

Next follows the description of a meteor seen at Oxford, October 12, 1766. In a letter to Charles Morton, M. D. Sec. R. S. from the Rev. John Swinton, B. D. F. R. S.

The succeeding article contains some observations on swarms of gnats: by the same. These observations mention, that six columns, formed intirely of these insects, ascended from the top of six boughs of an apple-tree, to the height of at least

fifty or sixty feet; and that one of them, which was greatly distended, being killed, as much blood was expressed from it as besmeared part of a wall three or four inches square.

Number fourteen is a description of the andrachne; with its botanical characters: by G. D. Ehret, F. R. S.

Article fifteen is the history of a foetus born with a very imperfect brain; to which is subjoined a supplement to the essay on the use of ganglions, published in Philos. Trans. for 1764: by James Johnston, M. D.

In the above-mentioned essay, the author endeavoured to prove, that as ganglions are seated constantly on the intercostal nerves, and on others sent to muscles whose motions are involuntary; are very rarely seen on nerves sent to voluntary muscles, and not at all on the sensory nerves; it seems that, by means of ganglions, the motions of the heart, intestines, and uvea, are rendered uniformly involuntary. Several objections have been raised to this doctrine, which he attempts to invalidate.

The next number contains *Cogitata de Cometis*. Communicated by Benjamin Franklin, L. L. D. F. R. S.

The problem here treated of is, to discover the limit of attraction between comets and the sun.

Article seventeen presents us with some attempts to ascertain the utmost extent of the knowledge of the ancients in the East-Indies: by Mr. John Caverhill.

Since the discovery of the East-Indies, modern geographers have implicitly delineated China in the charts of ancient Asia, on the supposition that the knowledge of the ancients extended to the oriental boundaries of that continent. But it appears highly probable, from the accurate and laborious investigation of this ingenious gentleman, that the knowledge of the ancients actually extended no farther than the city of Cambodia.

The limits of our Review will not permit us to give a detail of the circumstances and facts by which the author has conducted his inquiry into this curious and intricate subject: as a proof, however, of the industry and perspicuity with which it is prosecuted, and the authorities adduced to support it, we present our readers with the following extract:

‘By a retrospect on such authors as have been quoted, and some others who wrote nearly at the same time, according to the order in which they lived, this subject will still appear in a clearer light.

‘In the days of Strabo, who lived before the Christian æra, and is supposed to have survived it 28 years, few people had sailed so far as the Ganges, “*ῥαγισι μὲν καὶ πεπλευκασι*

μεχρὶ

μεχες του Ταγσου;" and being intimately acquainted with Gallus, who was the third governor of Ægypt, he had undoubtedly the most favourable opportunities of the most authentic intelligence concerning naval affairs.

Pomponius Mela is supposed to have writ before Pliny, in the reign of Claudius, and 30 years after Strabo. In that interval, there appears to have been made some farther discoveries upon the continent to the east of the Ganges; but so very imperfect, that they either imagined that country was an island, or had confounded their descriptions of it with these islands, which they would necessarily meet with in this voyage. For it is very certain, from Mela's own words, that his knowledge of these places we are speaking of was extremely obscure, as all he has said of them is, "ad Tabim-insula est Chrysa, ad Gangem Argyra, altera aurea soli, altera argentea; atque ut maxime videtur, aut ex re nomen, aut ex vocabulo ficta fabula est."

The elder Pliny died in the 79th of the Christian æra, and was a cotemporary of Mela; and seems to have referred to the above passage in the following words: "Extra ostium Indi Chryse et Argyre, fertiles metallis, ut credo; nam quod aliqui tradidere, aureum argenteumque iis solum esse, haud facile crediderim."

Although the age in which Solinus lived is so uncertain, yet it might be imagined that it was not very long after Pliny; having copied from the other geographers which went before him, he has advanced nothing upon this point that had not been already mentioned. His words are these: "Extra Indi ostium insulæ duæ, Chryse et Argyre, adeo fecundæ copia metallorum, ut plerique eas aurea sola prodiderint habere et argentea."

Josephus was 56 years of age, in the fourteenth year of Domitian's reign, or 93d of the Christian æra; and appears to have had a little more knowledge of these places than any we have yet mentioned; for, speaking of Saphira, from whence king Solomon had his gold, he says, that "it was a country of India, and not an island; and that it was now called by the name of Aurea, ουν δε Χρυσην γην καλουμενην, της Ινδου 4519 αυση."

Dionysius is supposed to have lived after Domitian, and before Severus. He wrote a description of the world in Greek verse, which it may be supposed he had finished before the reign of Trajan, or at least that he had not heard of the increase of geographical knowledge which took place at that time; for he was as little acquainted with the country beyond

the Ganges, as those who are supposed to have been his predecessors, and only mentions it as an island remarkable for the distinctness with which the sun-rising was observed,

Χρυσειν τοι νησον αγει πορος, ενθα και αυτου
Ανολειν καθαρου φαεινε[ται] ηλιοιο.

Dionys. Periëg. p. 111.

• Ptolemy flourished under Adrian and Antoninus; and made his last astronomical observation on a Wednesday, the 2d of February, in the year 141. He has taken notice of many places not mentioned any where else, and is the first who has called Malacca a peninsula. Marinus, indeed, whom he quotes as a late author, knew likewise that it was so; which still more confirms the supposition, that this was found out in Trajan's reign.

• Ptolemy's works evidently shew that his knowledge was superior to that of all the other antient geographers; and his living in Egypt gave him many opportunities of a very early intelligence concerning any discoveries made by navigation, which might be a long time before they were communicated to the other learned men of that extensive empire. Accordingly we see, that the author of the *P. Maris Erythræi*, who is supposed to have been his cotemporary, but lived a little later to the time of Marcus and Verus, was less acquainted with these late discoveries.

• Agathemerus, who had read Ptolemy's works, lived in the reign of Severus and Galienus, in the beginning of the third century, and mentions the country of the Sinæ as the most oriental he was acquainted with.

• Marcianus Heracleota is the last geographical author it will be necessary to mention. He is supposed to have lived some little time before the building of Constantinople, and even at that time this nation appears to have been the most oriental; for, although he copied from such authors as wrote in the interval between Ptolemy and him, yet all the improvement that was made during that time was only a mensuration of this particular coast, which Ptolemy himself tells us was not done in the days in which he lived.

• From these circumstances it is apparent, that no mention was made of this country during the first century. Marinus, as we have seen, wrote before Ptolemy; Ptolemy was far advanced in years before the middle of the second century; and farther, as it may be supposed that Trajan sent these ships to India at the time of his arrival in Arabia, which was in the 116th year of the Christian æra; this may very well agree, in point

point of chronology, not only with these authors, but still with our former supposition, that this country was found out in his reign. But as he scarce survived the expedition two years, such persons as were employed in this voyage, finding on their return that he was dead, might be discouraged from pursuing any discoveries they had made: especially as the voyage was attended with so much hazard and difficulty, and as the views upon which they had undertaken it were in all probability frustrated by the accession of a new emperor.

Admitting, therefore, that this was their first attempt, may not the extent of their discovery be looked upon as very considerable; and will it not in some measure account for their not having proceeded any farther than the east side of the bay of Siam?

Upon the whole, as nothing was exported from this kingdom of the Sinae but what the city of Cambodia excelled in; and as the ancient and modern situations of these cities appear to be reciprocal; above all, as we have the testimony of the *Periplus Maris Erythraei*, that it lay somewhere in the bay of Siam, and the express declaration of two others, that it was situated on the east side of the bay; joined to the unanimous consent of all the geographers, that the country to the east and south was unknown, it may reasonably be inferred, that their *ultima* were upon this coast; and the metropolis Sina or Thina the same as the modern city of Cambodia.

Number eighteen is a computation of the distance of the sun from the earth. By S. Horsley, L. L. B. rector of St. Mary, Newington, in Surry, F. R. S.

A paper formerly published, and criticised in a preceding volume of this Review.

The succeeding article is a description of an improved apparatus for performing electrical experiments, in which the electrical power is increased, the operator intirely secured from receiving any accidental shocks, and the whole rendered more convenient for experiments than heretofore: by C. L'Epinaffe, F. R. S.

As this experiment is of importance to the curious in electricity, we shall quote what relates to the method, and the advantages resulting from it.

I. The first method of improvement consists in lining the inside of the glass cylinder or globe with the following composition.

Take 4 lb of Venice turpentine, 1 lb of resin, 1 lb of bee's wax; boll these over a gentle fire, stirring them now and then for about six hours, at the end of which, stir in a quarter of a pound of vermillion: then, a little of the mixture being taken out

out and left to cool, will be hard and brittle; a token that it is fit for use. Having well heated your globe or cylinder, pour the melted mixture into it; turn the cylinder about so as to spread it evenly over the inside surface to the thickness of a sixpence, and let it cool very gradually.

The advantages that result from this are as follow.

1st, Upon repeated trials I have constantly found, that a cylinder thus lined acted with much greater force than it did before it was lined, every other circumstance alike. When first I made this observation, it induced me to try what effect the lining would have upon some cylinders, which I had found so bad that I had laid them aside as useless.

Upon being lined, they proved much better than any I ever had of the same size before.

2^{dly}, Electrical machines, when laid by for any considerable time, are very apt to be out of order, and sometimes require much trouble before they can be brought to act: this inconvenience is in a great measure removed by thus lining the glass.

3^{dly}, The cylinders thus lined are by far less liable to break by any alteration of weather, or in working the machine, which often was the case with mine before I lined them.

4^{thly}, As a small cylinder thus prepared is equal in power to one much larger, that is not, and requires less friction, the apparatus in which it is mounted may be much contracted, and the whole, together with the person that turns the machine, may be easily supported upon one or two small stools with glass feet, when experiments require it. With a lined cylinder $7\frac{1}{2}$ inches in diameter, and about 9 inches long, I have loaded three jars, that held four gallons each, to that degree as to burst one of them; which made an explosion near to that of a pocket pistol. The cylinder was mounted in a brass frame with a wheel and pinion; the wheel was turned with ease by a small brass winch, and the rotation of the winch to that of the cylinder was as one to three.

II. As raising the greatest quantity of electrical fire was the object of the first improvement, the next thing was, to preserve it when raised, and use it without wasting any, so that it might have its full effect. I had observed, that whenever a single wire was made use of instead of a chain in discharging the jars, the effect was much stronger; and upon making further experiments, I found that when the discharging parts were not all in close contact, such as being screwed tight together, or ground one into another, the effect was considerably diminished. In constructing the discharging apparatus, I therefore contrived that all the parts should be in close contact, by screwing, grinding,

ing, or soldering them together; and thus the electrical fire exerts its whole force on the body upon which the experiment is made.

‘ III. Lastly, it often happened in discharging the jars when loaded very high (as they must be to kill a large animal, or to force the fire through bodies that make a great resistance), that the persons operating, notwithstanding all their skill and care, received the whole or part of the shock. This has deterred many from repeating several useful experiments, and has intimidated others that attempted to repeat them so as to make them fail of their effect. To remove this inconvenience intirely, the discharging frame is contrived, which, at the time that it prevents the wasting of the electrical fire, leaves no possibility of the operator’s ever receiving any shock. This will plainly appear upon inspecting the figure annexed.”

Number twentieth, is two letters from the Hon. William Hamilton, his majesty’s envoy extraordinary at Naples, to the earl of Morton, president of the Royal Society, containing an account of the last eruption of mount Vesuvius. The following passage is the most interesting part of the description of that terrible and magnificent scene.

‘ From November to the 28th of March, the date of the beginning of this eruption, the smoke encreased and was mixed with ashes, which fell, and did great damage to the vineyards in the neighbourhood of the mountain. A few days before the eruption I saw (what Pliny the Younger mentions having seen, before that eruption of Vesuvius which proved fatal to his uncle) the black smoke take the form of a pine-tree. The smoke that appeared black in the day-time for near two months, before the eruption had the appearance of flame in the night.

‘ On Good Friday, the 28th of March, at seven o’clock at night, the lava began to boil over the mouth of the volcano, at first in one stream; and soon after, dividing itself into two, it took its course towards Portici. It was preceded by a violent explosion, which caused a partial earthquake in the neighbourhood of the mountain, and a shower of red hot stones and cinders were thrown up to a considerable height. Immediately upon sight of the lava, I left Naples with a party of my countrymen, whom I found as impatient as myself to satisfy their curiosity in examining so curious an operation of nature. I passed the whole night upon the mountain; and observed, that though the red hot stones were thrown up in much greater number, and to a more considerable height than before the appearance of the lava, yet the report was much less considerable than

than some days before the eruption. The lava ran near a mile in an hour's time, when the two branches joined in a hollow on the side of the mountain, without proceeding farther. I approached the mouth of the volcano, as near as I could with prudence; the lava had the appearance of a river of red hot and liquid metal, such as we see in the glass houses, on which were large floating cinders half lighted, and rolling one over another with great precipitation down the side of the mountain, forming a most beautiful and uncommon cascade; the colour of the fire was much paler and more bright the first night than the subsequent nights, when it became of a deep red, probably owing to its having been more impregnated with sulphur at first than afterwards. In the day-time, unless you are quite close, the lava has no appearance of fire; but a thick white smoke marks its course.*

Article XXI. contains observations on the heat of the Bath waters: by John Howard, Esq; F. R. S.

** Observations on the heat of the Bath Waters.*

King's bath pump	113°		
Hot bath pump	114		
Cross bath pump	108		
King's bath *	99	97	100 coolest part
	101	99	103 hottest part
Queen's bath *	97	95	98 coolest part
	98	96	99 warmest
The pump in the bath	113		
Cross bath	89		coolest part
	90		warmest part
Cross bath pump	107		
Hot bath	96		coolest part
	97		warmest part
The pump in the hot bath	113		
Pump in the Market-place, Bath			54
Springs on Claverton, and at the late Mr. Allen's			47
Springs on Lansdown			45
St. James's spring water			43
Old well house, Bristol			67
New well, ditto			77

* The temperature of the above springs taken in November, and December last, 1765, by Fahrenheit's scale (Bird's Thermometer).*

* * Taken at three different days.*

The

The next article is observations on the heat of the Bath and Bristol water, by Mr. John Canton, A. M. F. R. S.

'After pumping about $\frac{1}{2}$ of an hour, a Farenheit's thermometer, held in the steam from the common pump of the king's bath, was raised to 112° . The steam from the common pump of the hot bath raised it to $114^{\circ}\frac{1}{2}$. At the pump of the erofs bath, it stood at 110° . At noon, the heat of the shaded air was 66° , and of common water exposed to it 61° . I found the bath water, and common water, brought to the same degree of heat, to cool equally fast. The next day, Sept. 14, I was at the hot well near Bristol, the water of which raised the thermometer to 76° . In common water exposed to the shaded air it stood at 62° .

Number twenty-third is a letter to Dr. Watson, F. R. S. from the Hon. Daines Barrington, F. R. S. on some perch and trout, found in Wales, which are crooked near the tail.

Number twenty-fourth, An observation of an eclipse of the sun at the island of Newfoundland, August 5, 1766.

Article twenty-fifth, an extract of a letter from Fleming Martin, Esq; chief engineer at Bengal, dated Oct. 8, 1765, on the heat of that climate. As our connexions with that country may render this subject interesting to the nation, we shall copy the extract.

'In regard to the intense and uncommon heat in this climate; it has been for some time past almost insufferable.

'The thermometer was seldom under 98 , and the quicksilver rose at certain times of the day to 104 degrees, by the best adjusted instrument; nay, I have been assured by some gentlemen, that, in the camp 500 miles distant, the thermometer often stood at 120 ; but such a difference, I imagine, was occasioned by the badness of the instrument.

'However it is certain, that nothing could exceed the intense heat we felt day and night, during the month of June. May and July were little inferior at times, but afforded some intermission; otherwise a very great mortality must have attended this settlement, though we were not without instances of fatal effects in the month of June, when some few individuals in sound health were suddenly seized, and died in the space of four hours after; but, considering the malignity of the climate, we have not lost many, and I believe the generality of people are not so intemperate as some years past they used to be; though, from what I have seen, the best constitutions in the most moderate persons are a poor match against a fever or other disorders in this country.

'I have been as free from sickness as any other person in the settlement; but I cannot say that I have enjoyed myself in that

that degree as to be an exception; for no man here is without complaints, and life and death are so suddenly exchanged, that medicines have not time very frequently to operate before the latter prevails. This is generally the case in malignant fevers, which are here termed *pucker fevers*, meaning (in the natives language) strong fevers.

The rains have set in since the 4th of June. We call this the unhealthy season, on account of the salt petre impregnated in the earth, which is exhaled by the sun, when the rain admits of intervals. Great sickness is caused thereby, especially when the rains subside; which generally happens about the middle of October. The air becomes afterwards rather more temperate, and, till April, permits of exercise, to recover the human frame, that is relaxed and worn out by the preceding season; for in the hot periods every relief is denied, except rising in the morning, and being on horse-back by day-break, in order to enjoy an hour, or little more, before the sun is elevated: it becomes too powerful by six o'clock to withstand its influence; nor can the same be attempted that day again till the sun retires; so that the rest of the twenty-four hours is passed under the most severe trials of heat. In such season it is impossible to sleep under the suffocating heat that renders respiration extremely difficult; hence people get out into the *virando's* and elsewhere for breath, where the dews prove cooling, but generally mortal to such as venture to sleep in that air. In short, this climate soon exhausts a person's health and strength, though ever so firm in constitution, as is visible in every countenance, after being here twelve months. I have been lately informed by an officer of distinction, who was formerly engineer at this place, that he being sent out to survey a salt lake in the month of September, he found the sulphureous vapours so stagnated and gross, that he was obliged to get up into the tallest trees he could find, to enjoy the benefit of respiration every now and then; he added, that he constantly had recourse to smoaking tobacco, (except during the hours of sleep) to which and to swallowing large quantities of raw brandy (though naturally averse to strong liquors) he attributed his safety. However, on his return, he was seized with an inveterate fever of the putrid kind, which he miraculously survived, though others, who attended him on the survey, and had lived many years in the climate, were carried off, at the same time, by the like fever.

[To be concluded in our next.]

II. *An Account of the Manners and Customs of Italy ; with Observations on the Mistakes of some Travellers with regard to that Country. In Two Vols. By Joseph Baretti. 8vo. Pr. 10s. Davies.*

MR. Sharp, whose Travels into Italy we have already* reviewed with approbation, is the capital author whom Mr. Baretti attacks in this account of his own country and its inhabitants. When a difference in matters either of fact or opinion happens between two persons of equal probity and capacity, nothing can be more difficult than to pronounce with certainty upon which side the truth lies. Mr. Sharp's moral character, it is well known, stands unimpeached. The fortune he has so worthily acquired by his eminence in a liberal and useful profession, places him above all suspicion of writing for bread ; and the account he has given us of the Italians entitles him to a considerable rank among men of letters and discernment. As we are utter strangers to the moral as well as personal character of his antagonist, we shall leave him and his friends to answer for both ; but without violating the laws of impartiality, or trespassing upon the rules of candid criticism, we can safely assert, that in England he is a foreign adventurer, in Italy a despicable bigot ; that his work appears with every character of being a job either for a party or a bookseller, perhaps for both : nor is the knowledge he discovers either of men or things, comparable to that of the gentleman whom he attacks.

The difference between Mr. Sharp and Mr. Baretti consists chiefly in facts, or inferences deducible from them : the former lie within the province of truth, as the latter do within that of reason. We shall for once set aside the criterions of both, and examine the account before us by its own intrinsic characters, and the author's self-consistency, when set in opposition to Mr. Sharp.—We are afraid that the generality of our readers will not agree in the truth of Mr. Baretti's first sentence. ‘ Few books (says he) are so acceptable to the greatest part of mankind, as those that abound in slander and invective.’ If this observation is meant to be applied to England, we will venture to pronounce it equally unjust as illiberal ; and the writer would have come much nearer to the truth, had he reversed his proposition. A dunce may call true satire slander, and a generous indignation invective ; but the public of England know how to distinguish between both :

* See Vol. XXII. p. 284.

and there is no country in Europe, where works which have nothing but *slander* and *invective* to recommend them, meet with so great contempt and neglect as in England.

Our author, with the same dull monotony, tells us, that Mr. Sharp, in the work he undertook, lay 'under three *major* capital disadvantages; that is to say, he was ignorant of the Italian language, was of no high rank, and was afflicted with bodily disorders.' To prove Mr. Sharp ignorant of Italian, Mr. Baretti informs us, that 'throughout his work he has spelt several names of families, of saints, and of towns erroneously.' A most excellent proof! and we will venture to say, that the best English author alive may be proved, by the same argument, not to understand a word of English. Few families have, from their originals, spelt their names in the same manner; and it has been frequently observed, that some of our best English writers, Lord Clarendon particularly, are in their original manuscripts deficient in the orthography of the most common words. We have seen original signatures of the great Lord Burleigh, in which he sometimes spells his name *Cecil*, and sometimes *Ceyl*. Is a man to be pronounced ignorant of the English language, if he should spell the name of a noble lord, *Littleton*, instead of *Lyttelton*? The same observation holds, perhaps, still more generally as to the names of towns and places. Mr. Baretti mentions Mr. Sharp's inability in catching sounds when orally uttered, as being another proof of his ignorance in the Italian language. We have nothing to reply to this argument, till he shall produce a sheet of sounds and oral utterance fairly printed, to prove his allegation.

The second proof, of Mr. Sharp being of no high rank, insinuates as if he had been thereby precluded from all opportunities of keeping good company, and consequently of information. If the lye direct is not a sufficient confutation of this charge, all we can say is, that it proves Italy to be a nation of barbarians, swelled with conceit of their own nothingness, and without the smallest taste or regard of liberal endowments in any man (for the charge is not particularly levelled against Mr. Sharp) whose station in life does not answer their vulgar ideas of greatness and nobility. As to the third charge, of Mr. Sharp being afflicted with bodily disorders, if true, it was his misfortune, and not his fault; though it was a crime in Mr. Baretti to mention it, unless he could have brought instances where Mr. Sharp's personal infirmities affect either his style, his narrative, or reasoning. But indeed this insinuation is as false as the former. Mr. Sharp was not afflicted with any bodily distemper that could at all disqualify him from

from making such observations as he has published; and in every part of Italy where he resided, his house was ever the rendezvous of *Italians*; and foreigners of all ranks and nations.

Intending (says our author) to throw a ridicule on the *Italians*, Mr. Sharp says, that *they give the name of palaces even to their country-houses*. But he is himself ridiculous in saying so: *Un palazzo* means in Italian *the building where the sovereign resides, or the house in which a nobleman lives*. Thus Marlborough-house or Devonshire-house would, in Italian, be distinguished from common houses, and be called *palazzo's*. What in England is a *private-man's habitation*, or a building in which many common families live, in Italian is called *una casa*. The least knowledge of our language had shewn Mr. Sharp the distinguishing propriety of these two words, and had kept him from stealing this blunder, along with many others, from *Misson's Travels through Italy*. *Misson* was not able to separate the idea annexed by the English to their word *palace*, from that annexed by the *Italians* to their word *palazzo*. He thought they both excluded *littleness*, which our word *palazzo* does not; and betrayed his unskilfulness in our language many years ago, as Mr. Sharp does now.

This is one of the most unaccountable passages we have met with for some time, because we cannot see, according to this writer's own account, the least difference between him and Mr. Sharp. The word *palace* in English does not exclude *littleness*; for every bishop has his palace, several of which are not comparable, either for magnificence or convenience, to the dwelling-houses of many of our middling gentry. But after all, we are by no means satisfied that Mr. Baretti's *ipse dixit* destroys the fact advanced by Mr. Sharp, that the *Italians give the name of palaces even to their poultry country-houses*. The second chapter of this notable production mentions a journey which our author performed from Venice to Ancona, in 1765; part of which we shall lay before the reader, because both Mr. Baretti and his friends have made the fact contained in it a capital charge against Mr. Sharp.

I had been there about three months without ever having had the pleasure of seeing an English traveller go through or by the place; when lo! on a morning betimes, one Signor Geron Storani came to me in a hurry, and told me, that late the preceding night an English gentleman, with three young ladies, had put up at the post-house; and as he did not understand English, he desired I would introduce him to these strangers, that he and his family might shew them some civilities.

This Signor Cecco is the son of an Anconitan nobleman decorated by the pope or the pretender (no matter which) with the title of English Consul in that town. The British consulship there is, certainly, not very profitable in point of interest: but the nobility of Ancona look upon it as very honourable, and they are fond of it, as it gives them some consideration in the place, besides affording them an opportunity of being liberal of their dinners to many strangers, and especially the English, of whom they are enamoured to a degree of enthusiasm.

If Mr. Sharp knew me personally, he would certainly do me the honour to believe me, when I aver that I was much pleased with this piece of intelligence from Signor Cecco. Now, said I, I shall see an Englishman again; and what is still infinitely better, some English women, whose conversation will renew those pleasing ideas of which I have been so long deprived. But alas, what a disappointment! Though it was scarcely eight o'clock, as far as I can remember, on my reaching the inn with my friend, I found that the gentleman and the ladies were gone. They had got an hour before into their coach, and were hastening towards Loreto, in their way to Rome.

No man in his senses can suppose that a gentleman who travels with such precipitancy along the Romagna and the Marca, is a fit person to meddle with the business of describing the manners and customs of their inhabitants. Yet Mr. Sharp has boldly meddled with that business, for the gentleman who travelled with those young ladies was Mr. Sharp himself.

On his arrival at Loreto the same evening of that day in which he left Ancona, Mr. Sharp sat gravely down to write a long letter to an imaginary correspondent in England, and informed him of the disadvantages that Ancona lies under, from the infinite concessions made to the church by the commercial and military parts of the nation. A fine period, and in the true political style! But did Mr. Sharp understand it himself, when he had written it? For my part I do not, as I never heard at Ancona of any commercial or military parts of the Anconitan nation. The church at Ancona is the absolute temporal sovereign, as well as the spiritual: and what concessions do absolute sovereigns want from any part of their subjects? It is true, that there are at Ancona many commercial people; that is, some dozen of merchants: and it is true there are some military people; that is, about two score of soldiers: but neither of these two classes of that nation do, or can, constitute any distinct political body endowed with any power independent of the sovereign, or the will of Mr. Sharp's emphatical period imports, when he says

that they made concessions. Yet these concessions are infinite by his account.

To read this account, one would imagine, that Mr. Sharp, upon the slight view he had of Ancona, had sat down to write a geographical, commercial, and political account of the place; whereas he really says no more than what any inquisitive person might learn, supposing him to have travelled with the rapidity described by Mr. Baretti. Ancona (says Mr. Sharp) is one of the most striking prospects in Italy; it stands both on the summit and the brow of a hill. It has a mole, a fine citadel, and, in short, is a flourishing town, when considered under the disadvantages that every place labours here, from the infinite concessions that are made to the church, both by the commercial and the military parts of the nation. It is hardly to be expressed how beautiful the environs of Ancona are. What information is there in this passage, which a man upon the spot might not have collected? There is nothing here descriptive either of the manners or customs of the inhabitants. Besides, how does Mr. Baretti know in what manner Mr. Sharp passed his time before he entered the post-house. We believe that every gentleman who travels for improvement, or out of curiosity, spends as much time as he can either in the environs of a place he visits, or getting the necessary information concerning it, before he enters his inn to go to rest. Our author's sneer concerning the commercial and military parts of the nation characterizes an abject Italian, who dares not reflect that even sovereign power is a concession from the people: and that the greater the concessions made to the church by the commercial and military parts of a nation are, they prove them to be the greater slaves and bigots. As to the phrase *Anconitan nation*, which is particularized as a note of ridicule, it is no expression of Mr. Sharp, but of Baretti himself, who either does not understand plain English, or has not candour enough to represent Mr. Sharp's meaning fairly.

As we do not, for an obvious reason which the reader will find in the next article, intend to make a thorough review of the performance before us, we shall confine ourselves to a few passages which Mr. Sharp, in his late pamphlet, seems to have overlooked.

Among other very quibbling particulars concerning the present state of Sinigaglia, and the entries of merchant-ships into Ancona, and after some ironical praises of Mr. Sharp, Where (says Mr. Baretti) was his good nature, when he betrayed somewhat like a wish in favour of the Barbary pirates, and even gave them a broad hint about the facility of plundering the treasures at Loretto? Had he forgot that those

pirates are a gang of Mahometans and Jews, of the very worst kind, to say nothing of renegadoes? One would think, that a *good-natured* man, and one of the best kind of Christians, could never be pleased to hear of any goods, whether wisely or superstitiously employed, belonging to Christians of any denomination, carried away to Algiers or Tripoli, to promote the happiness of infidelity and the triumph of unbelievers. But *good-natured* Christians, whether papists or protestants, when influenced by a religious zeal, are often keener in their aversion and hatred than they are themselves aware of: and so the *good-natured* Mr. Sharp has unwarily shewn, that he would not be sorry if those pirates could run away with the Loretto treasure, and the miraculous madona into the bargain. Nor did he consider that, if his hints were taken, the Loretto gold and jewels might enable those plunderers to break the peace with Old England, and put her at the expence of still larger presents to keep them quiet.

We cannot answer for Mr. Sharp's way of thinking, but we are not afraid to say that, as Christians, we should not be sorry if such an event was to take place as that of infidels plundering Loretto. We know very little difference between infidels and Italian idolators, as described by Mr. Baretti himself. In a political sense, we cannot clearly make out the title of his Holiness to the treasures of Loretto, which we consider as the daw in the fable stuffed or stuck with foreign feathers; and were every nation to claim its own, we believe the old gentleman at Rome must even be contented with the bare walls of the Santa Casa. Our author's abuse of the English government is a fresh proof of the gratitude which foreigners, bigotted to the Romish religion, repay for the protection and encouragement they meet with in this country.

Mr. Baretti then affects to ridicule Mr. Addison and Mr. Sharp for thinking it practicable for a handful of resolute men to surprize Loretto, and run away with its treasures. His wit upon this occasion is as stupid, as his reasoning is inconclusive. Mr. Baretti's ideas, perhaps, never carried him beyond the danger of scaling the walls of a nunnery, or that of a midnight serenade; nor do we imagine that he had ever so much courage as even to read the exploits of English sailors and soldiers during the last war. Is the strength of the pitiful environs of Loretto, and the courage of their effeminate inhabitants, to be compared with those of the Havannah, Guadaloupe, and Martinico; nay, of places and countries which, in the last war, even small parties of the English surprized, took, or demolished? But the ignorance with which our author writes on such a subject is pardonable in an Italian.

Mr.

Mr. Baretti shews a specimen of his criticism in the English language by his remarks on the following words of Mr. Sharp: 'Our late resident in Venice, upon his first arrival there, loudly proclaimed, that, should any Englishman be assassinated during his residentship, no expence, no intercession should prevent his bringing the criminal to condign punishment.' In reading the above passage, we will venture to assert, that no Englishman, who understands his mother-tongue, can have any other idea of the words *loudly proclaimed*, than that the resident took an opportunity, in every public company he mixed with, *loudly to declare* his resolution. But let us now see our author's curious criticism.

A proclamation, if I understand it right, is a public notice given by means of a crier. But did the English resident give notice by means of a crier, that he would *bring to punishment* any Venetian who should assassinate an Englishman? No certainly; because foreign ministers have no such right in the countries where they are sent to reside, and are, under no pretence, allowed to threaten the subjects of other sovereigns. Did he go himself about the streets and canals of Venice, publishing his intention with a loud voice? No certainly; because this had been even more ridiculous than the absurdity we combat.

Had we not quoted Mr. Baretti's words, our readers might have found it difficult to believe that so much nonsense could be crowded into so few lines.

The fifth chapter of Mr. Baretti's work contains a general panegyric upon his happy, virtuous countrymen. He raves against Mr. Sharp in the three succeeding ones; and the same strain of panegyric and abuse of that gentleman is carried to the end of the first volume. In the eighteenth, nineteenth, and twentieth chapters, which fall into the second volume, Mr. Baretti very modestly undertakes a defence of the Italian convents, nuns, friars, and idolatry, against Dr. Middleton and other protestant writers; and, after a few digressions upon the manners and customs of different nations in Italy, (all along abusing protestant writers with a matchless effrontery), he concludes his second volume with giving the lie to every dictate of common sense, and every principle of experience, philosophy, or learning.

To conclude: we consider this performance as a most audacious insult upon the constitution and church of England; because the avowed intention of the author is to defend his own countrymen, and to recommend their manners, practices, and religion, at the expence of every thing which ought to be dear not only to a lover of liberty, but a rational being. We have, in perusing these volumes, carefully distinguished between Mr.

Baretti's facts and opinions; and, admitting the former to be true, and the latter to be candid, we think the very apology he makes for his countrymen proves them to be slaves and barbarians; because they have no bond of society, except the most abject fear, indolence, superstition, and idolatry.

III. *A View of the Customs, Manners, Drama, &c. of Italy, as they are described in the Frusta Letteraria; and in the Account of Italy in English, written by Mr. Baretti, compared with the Letters from Italy, written by Mr. Sharp. By Samuel Sharp, Esq. 8vo. Pr. 1s. 6d. Nicoll.*

WE should have inserted the preceding article two months ago, had we not been informed that Mr. Sharp was preparing this publication for the press. The defence he makes against Mr. Baretti's attacks may be literally termed *argumenta ad hominem*; for they are chiefly drawn from the *Frusta Letteraria* (or Literary Scourge) a work not unlike the Critical Review, which that gentleman published in the years 1763, 64, and 65, and which Mr. Sharp, to the amazement as well as conviction of mankind, has proved absolutely to contradict the most material facts advanced by Mr. Baretti in his account of Italy. Though Mr. Sharp has made those contradictions the ground-work of the pamphlet before us, yet he avails himself of the misrepresentations of his antagonist's false and unfair quotations from his Letters.

Mr. Baretti (says Mr. Sharp) in his eulogium on the learned men of Italy, laments, however, the discouragements under which learning lies, and ascribes its present vigour to the ambition and curiosity of its admirers. He says, that learning cannot procure in our days that veneration to its professors from all classes of people, and especially from princes and great lords, which it procured to them soon after its restoration; that a cardinal's hat is not now to be grasped at by climbing up the ladders of Greek and Latin; that they have no king of Prussia for a patron and panegyrist, who will deign to take the trouble of gilding all Voltaire's silver, and all Algarotti's copper; that the trade of writing books is by no means a profitable trade; that not one writer in a hundred, ever got with his quill as much in a twelve-month, as the worst hackney scribbler in London can get in a week; that the impossibility of making money by their literary labours, is not the only disadvantage that attends the learned of Italy; they are likewise to encounter many difficulties in the publication of their works. Nothing is printed in Italy without being first licensed by two, and sometimes more revisers, appointed by the civil and ecclesiastical government. These are to peruse every manuscript in

intended for the press; and sometimes their scrupulousness and timidity, sometimes their vanity or ill temper, and sometimes their ignorance and insufficiency, raise so many objections, that a poor author is often made quite sick with his own productions. Yet he says, that long use has reconciled the Italians to this custom; and that, in the present state of things, slavery is preferable to liberty. Had Mr. Sharp drawn the Italians in the black colours here exhibited by Mr. Baretti, he might reasonably have incurred the indignation not only of Italians, but of every man who has any sense of the blessings of liberty. Were our press to be set free, says Mr. Baretti, sedition, defamation, profaneness, ribaldry, and other such enormities, would then quickly circulate through all our towns, villages, and hamlets. Irr religion would be substituted in a great measure to bigotry and superstition; the pope would be called antichrist, and mother church a whore; such would be, amongst others, the blessed effects of a free press in Italy, could we ever be indulged with it. But heaven avert we should! It is said that no body knows the pleasures of madness but madmen. The same may be justly said of the peculiar advantages of slavery; they are not to be conceived but by slaves. And if it be true, that learning cannot flourish, but in the sunshine of liberty; and if it be impossible, without a freedom of the press, ever to have in Italy such writers as the Johnsons and Warburtons of England, let Italy never have any, as long as their Alps and Appenines will stand; provided that on the other hand she never be ornamented by—*Cætera desunt.*

I shall not dissent on this account of the general state of learning in Italy, which seems on the one hand to be represented as in the most flourishing situation; and on the other as labouring under almost insurmountable difficulties; but shall proceed to the positive judgment that Mr. Baretti has passed on this subject in his *Frusta Letteraria*.

FRUSTA LETTERARIA.

Page 290. Mr. Baretti asserts, that in point of learning the Italians are as far below the French, as the people of Morocco are below the Italians.

P. 191. That, amongst the modern Tuscans, Cocchi alone writes a perfectly good prose—all the others are totally ignorant of a good stile. Count Gasparo Gozzi of Venice, however, approaches towards his manner, as does also a young professor at Padua, whose name I do not mention, because he has never printed any book.—All the Romans and Neapolitans write badly; I mean with regard to stile.—In Piedmont and in Lombardy, I do not know any author who writes distinguishably

ably well.—This account perhaps (says Mr. Baretti) does no great honour to my dear country; but shall I tell lies to do honour to my dear country?

‘ P. 329. He affirms that, till within these two or three years, for half a century past, sonnets, eclogues, love stanzas, &c. have infected all Italy; and that this poetical pestilence has, during that period, committed the most cruel devastation on logic, good taste and common sense.

‘ P. 381. That amongst the innumerable false opinions which are adopted in wise Italy for true ones, that which Italians form in regard to their language, is not the least false; as they suppose without scruple, that it is superior, in beauty, to all the living languages; and that it even equals those of Greece and ancient Rome; but that he shall shew them, with clear evidence, the falsity of this notion, and prove to them, that their language is not equal, much less superior, to the living languages of France and England.

‘ P. 168. That in Italy there are, at this time, more writers than readers; but that there are only three authors generally read; one, a good writer, Metastasio, the other two, Goldoni and Chiari, bad writers.

‘ P. 253. That however Italy may not be so totally destitute of accomplished ladies, as some women-haters would make us believe; nevertheless we must, to our shame, confess, that our ladies are not generally educated with the same attention, as in other parts of Europe. In France, Germany, and even in Denmark and Sweden, it is as easy to find many women perfectly well educated, and consequently knowing and amiable, as in this our peninsula, to meet with foolish and ill behaved women; nevertheless the blame of this disgraceful difference betwixt *all* our ladies, and *all* the ladies of those countries, is not to be imputed entirely to our fathers and mothers, though they scandalously neglect this their principal duty, but in great part to the writers in Italy, who have not yet been able to supply their country with proper books for finishing a woman's education.’

‘ This is only a small specimen of Mr. Baretti's impartiality with regard to his dear country. Who could think that the author of the Account of Italy, and the writer of the *Frusa Letteraria*, were describing the same land, men, women, and manners?

‘ In a chapter to which Mr. Baretti has given the title of *the glories of the age of darkness*, he says, If in future times, any learned men shall compile the insipid literary history of modern Italy, I beg my name may not be mentioned amongst those of my countrymen; and my ghost will be much obliged to them;

if

If they will inform their coteremporaries, that I never spoke of the age I lived in, but under the title of Tenebroso; and a few lines lower, he calls it an age, with respect to Italy, dark, very dark—Tenebroso, Tenebrosissimo.—I shall make no comment on these bold strokes, and seeming caricatures; but the reader, I suppose, will, after this representation, forbear to censure Mr. Sharp's total silence on the state of learning in Italy; as it is natural to believe, that however wide his opinions may have been from those advanced in the *Prusa Letteraria*, by Mr. Baretti, yet he could hardly dare to oppose the judgment of a man, who was a critic by profession, and who being an Italian, was so much better qualified than he could be, to write on so difficult a subject.

Mr. Sharp in the next place takes notice of the representation which Mr. Baretti has made in his *Prusa Letteraria* of the Vocabulary of the Crusca. Though the Vocabulary of the Crusca (says he) contain four thousand more words, than either Johnson's Dictionary, or that of the French Academy; yet one third of them are not used, either in writing, or in conversation; whereas both the English and French adopt in a manner every word in their dictionaries. Mr. Baretti thinks it would be of utility to the public, were the vocabulary purged of the various kinds of obsolete, and certain obscene words with which it abounds. He laments that the ancient and present members of the academy, being mostly Florentines, have always prescribed to authors the use of the Tuscan language. He says, that in France the language of books is the same through the whole kingdom; and that in England the same rule is observed; but that in Italy authors are constrained to study the dialect of a particular country, which would not have been the case, had the vocabulary of the Crusca been a universal, and not a provincial vocabulary. Another objection to their vocabulary, is their choice of words from infamous and vulgar writers; whereas in England, the models of the language are the writings of Clarendon, Temple, Swift, &c. and in France, the Corneilles, the Racines, the Molières, are their models, all venerable names;—and, says he, shall we Italians number amongst the authors of our language, a croud of scribes, barbers, coopers, carpenters, and such like rabble? Can a language written in the times of barbarism, when we knew neither science nor criticism, stand in any competition with the languages written by Bossuet and Tillotson? What ample dictionaries would those of England and France be, if the French still registered the words used by Amist, Rabelais, Comines; and the English preserved those

of Gower, Chaucer, and Caxton? He finishes this critique on the Italian vocabulary with an observation on Boccace, which, as I esteem it equally curious with all the opinions advanced under this article, I shall beg leave to lay before the reader.—

“Boccace had wit, a lively imagination, eloquence, and all the other endowments necessary to form a good writer; nevertheless Boccace has been the ruin of the Italian tongue, and the chief cause that Italy does not yet possess a good and universal language; because these writers who first succeeded him, and afterwards the academists of the Crusca, delighted with his writings, the best they had yet seen, and charmed more than they should have been with the wantonness of his pen, they went on from year to year, and from age to age, celebrating him so much, that at length the universal opinion, or rather the universal error, was established; that in point of language and style, Boccace was absolutely without a fault; and consequently that whoever would write well in Italian, ought to write as Boccace had written.—But how can it be believed, that a man who lived in an age nearly barbarous, could perfect the language of our country? that a servile imitator of the transposed phrases of the Latin, a dead language, could be the original of his own, a living one? Nevertheless such was the respect paid to his works, that for the space of two hundred years; hardly any writer presumed to adopt a word not consecrated in them. This is the reason why our written language still retains the Latin character, and that people in general cannot be pleased with the writings of Boccace, nor his followers: whilst in England and in France, where they fortunately had no Boccace, nor disciples of Boccace, there have been formed two written languages, equally intelligible to the highest and the lowest orders of men.”

We shall not trespass upon this performance, by producing farther instances of Mr. Baretti's absurdities, inconsistencies, and contradictions, which are to be found in every page. It is sufficient to say, that Mr. Sharp has more than vindicated his own candor as a gentleman, and his character as a traveller and a scholar. He has fully shewn his antagonist to be deficient in both, after trying him by the most unexceptionable of all evidences, his own free and uncompelled testimony; and that he is only, to give him the most favourable appellation, a literary harlequin, but destitute of skill and abilities to perform his part.

IV. *Commentaries on the Laws of England. Book the Third. By William Blackstone, Esq. Solicitor General to her Majesty.*
4to. Pr. 18s. Bathurst. Concluded.

MR. Blackstone, in the very interesting part of his work at which we broke off in our last Review, distinguishes between an appeal from a court of equity, and writs of error from a court of law; That the former may be brought upon any interlocutory matter, the latter upon nothing except only a definitive judgment; That on writs of error the house of lords pronounces the judgment, on appeals it gives direction to the court below to rectify its own decree.

The next court that I shall mention is one that hath no original jurisdiction, but is only a court of appeal, to correct the errors of other jurisdictions. This is the court of exchequer chamber; which was first erected by statute 31 Edward III. c. 12. to determine causes upon writs of error from the common-law side of the court of exchequer. And to that end it consists of the lord treasurer, the lord chancellor, and the justices of the king's bench and common pleas. In imitation of which a second court of exchequer chamber was erected by statute 27 Eliz. c. 8. consisting of the justices of the common pleas, and the barons of the exchequer; before whom writs of error may be brought to reverse judgments in certain suits originally begun in the court of king's bench. Into the court also of exchequer chamber, (which then consists of all the judges of the three superior courts, and now and then the lord chancellor also) are sometimes adjourned from the other courts such causes, as the judges upon argument find to be of great weight and difficulty, before any judgment is given upon them in the court below.

Our learned author's account of the jurisdiction of the house of peers is equally rational and natural. He observes, that it has no original jurisdiction, but only upon appeals and writs of error. The reason of this is, that upon the dissolution of the *Aula Regia*, which was composed of the barons of parliament, and when its jurisdiction was split into subordinate tribunals, it followed, that the right of receiving appeals, and superintending all other jurisdictions, still remained in that noble assembly, from which every other great court was derived. No appeal is permitted from them, the law reposing an entire confidence in the honour and conscience of the members. He mentions afterwards a tribunal established by statute the 14th of Edward III. consisting of one prelate, two earls, and two barons. This court or rather committee, seems to have been instituted to remedy the defects or delays in the proceedings

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ings of inferior courts, and intended to be a kind of supplement to the court of peers, lest the subject should suffer for want of an appeal during its non-session.

Mr. Blackstone next gives an account of the courts of assize and *nisi prius*; but we shall omit particulars, as lawyers can be no strangers to their institutions, and the knowledge of them is not extremely necessary to the generality of other readers.

The contents of the fifth chapter, which treats of courts ecclesiastical, military, and maritime, must be both interesting and entertaining to all readers. In the Saxon times, the lay and ecclesiastical jurisdictions were the same. The bishop sat in judgment with the aldermen and sheriff of the county; but a greater deference of opinion was given to him in ecclesiastical matters, as in temporal matters to the lay judge. Our author thinks that this moderate and rational plan was destroyed by the ambition of the court of Rome, which separated the ecclesiastical from the lay jurisdiction, and monopolized to itself the cognizance of all clerical matters and clergymen. Henry I. when he restored the laws of Edward the Confessor, restored that part of the English constitution; but the ambitious prelate archbishop Anselm opposed it; and in the synod of the clergy at Westminster, the 3d of Henry I. they ordained, that no bishop should attend the discussion of temporal causes, which soon dissolved this newly-effected union. We need not point out to the reader the mischief and the bloodshed which this papal arrogance occasioned not only in England, but all over Europe, nor the absurd doctrines upon which it was formed. We cannot, however, in this place avoid the temptation of observing, that other ranks of men besides the clergy are fond of having their institutions considered as sacred, and to contain mysteries of which they themselves only can be the judges; though, in fact, a very small portion of common sense may enable any man, as well as an adept, to give a sound rational verdict upon the offence.—Discipline, it is said, must be kept up.—The church of Rome always did, and still does make use of the same argument; but we can see no reason why a free British subject is reduced to a state worse than that of slavery, on pretence of preserving discipline.

In treating of courts Christian or ecclesiastical, Mr. Blackstone observes the same method he pursued when he explained the nature of civil courts; for he begins with the lowest, and ascends gradually to the supreme court of appeal.

The archdeacon's court is held in his absence by his official, and from thence lies an appeal to

The consistory court, which every diocesan bishop holds in his cathedral, for trying ecclesiastical causes within his diocese.

His

His chancellor or commissary is to judge, and from him lies an appeal to the archbishop of each province in

The court of arches, the judge of which is called dean of the arches, because he antiently held his court in the church of St. Mary le Bow (*Sancta Maria de arcubus*). His jurisdiction is only over the thirteen peculiar parishes belonging to the archbishop of London; but the office of dean of the arches having been united for a long time with that of the archbishop's principal official, he now, in right of the last mentioned office, receives and determines appeals from the sentences of all inferior ecclesiastical courts within the province. An appeal lies from this court to the king in chancery, as supreme head of the English church.

The jurisdiction of the court of peculiars, is over all those parishes dispersed throughout the province of Canterbury, in the midst of other dioceses, which are exempt from the ordinary's jurisdiction, and subject to the metropolitan only. An appeal lies from this court, likewise, to the king in Chancery.

In the prerogative court are tried all testamentary causes, before a judge appointed by the archbishop, and an appeal lies from him likewise to the king in chancery. It may be proper to inform the reader, that all those appeals to the king in chancery lay to the pope before the time of the Reformation; by which he may form some idea of the prodigious influence the court of Rome must have had in England till that period.

A commission issuing out of chancery, under the great seal, appoints the court of delegates, which represents the royal person, and is the supreme court of appeal in all ecclesiastical causes. It is generally composed of lords spiritual and temporal, judges and doctors of the civil law. It is observable, that the English formerly were extremely impatient under the power which the pope assumed to himself, of advocating all causes to his own court. It was however rivetted (after being repealed) by the shameful concessions which king John made to his holiness, and the kings never recovered their supremacy in ecclesiastical affairs till the Reformation. If the king is a party in a suit, it is to be decided by all the bishops in the realm, assembled in the house of convocation.

In certain cases the king may grant a commission of review, if it is apprehended that the court of delegates have been mistaken in their sentence; but a party cannot sue for it *ex debito justitiæ*, as a matter of right. No ecclesiastical tribunal is allowed to be a court of record, and the iniquitous court of high commission was abolished in the reign of Charles I. though James II. illegally revived it.—Mr. Blackstone then proceeds to treat of courts military, the only one of which was the court

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of chivalry, established by the permanent laws of this land, and was held before the lord high constable and earl marshal of England jointly; but after the disuse of the office of constable, it was held before the earl marshal only. It had cognizance of all military matters, both without and within the kingdom, and an appeal lay from it to the king in person. It is now no court of record; it can neither fine nor imprison, and is fallen into disuse.

The courts of admiralty next engage our author's attention; the knowledge of which is of so great importance, that we shall give his account of them in his own words.

III. The maritime courts, or such as have power and jurisdiction to determine all maritime injuries, arising upon the seas, or in parts out of the reach of the common law, are only the court of admiralty, and its courts of appeal. The court of admiralty is held before the lord high admiral of England, or his deputy, who is called the judge of the court. According to Sir Henry Spelman, and Lambart, it was first of all erected by king Edward the third. Its proceedings are, according to the method of the civil law, like those of the ecclesiastical courts; upon which account it is usually held at the same place with the superior ecclesiastical courts, at Doctor's Commons in London. It is no court of record, any more than the spiritual courts. From the sentences of the admiralty judge an appeal always lay, in ordinary course, to the king in chancery, as may be collected from statute 25 Hen. VIII. c. 192 which directs the appeal from the archbishop's courts to be determined by persons named in the king's commission, "like an in case of appeal from the admiralty court." But this is also expressly declared by statute 8 Eliz. c. 5. which enacts, that upon appeal made to the chancery, the sentence definitive of the delegates appointed by commission shall be final.

Appeals from the vice-admiralty courts in America, and our other plantations and settlements, may be brought before the courts of admiralty in England, as being a branch of the admiral's jurisdiction, though they may also be brought before the king in council. But in case of prize vessels, taken in time of war, in any part of the world, and condemned in any courts of admiralty or vice-admiralty as lawful prize, the appeal lies to certain commissioners of appeals consisting chiefly of the privy council, and not to judges delegates. And this by virtue of divers treaties with foreign nations; by which particular courts are established in all the maritime countries of Europe for the decision of this question, whether lawful prize or not; for this being a question between subjects of different states, it belongs entirely to the law of nations, and not to the municipal

Principal laws of either country, to determine it. The original court, to which this question is permitted in England, is the court of admiralty; and the court of appeal is in effect the king's privy council, the members of which are, in consequence of treaties, commissioned under the great seal for this purpose. In 1748, for the more speedy determination of appeals, the judges of the courts of Westminster-hall, though not privy counsellors, were added to the commission then in being. But doubts being conceived concerning the validity of that commission, on account of such addition, the same was confirmed by statute 22 Geo. II. c. 3. with a proviso, that no sentence given under it should be valid, unless a majority of the commissioners present were actually privy-counsellors. But this did not, I apprehend, extend to any future commissions: and such addition became indeed wholly unnecessary in the course of the war which commenced in 1756; since, during the whole of that war, the commission of appeals was regularly attended and all its decisions conducted by a judge, whose masterly acquaintance with the law of nations was known and revered by every state in Europe.

The sixth chapter treats of courts of a special jurisdiction; such as those of the forest, the commissioners of the sewers, the police of assurance when subsisting, the court of the marshes, and the palace court at Westminster, which (says our author) though two distinct courts, are frequently confounded together. The former was originally holden before the steward and marshal of the king's house, and was instituted to administer justice between the king's domestic servants, that they might not be drawn into other courts, and thereby the king lose their service. It was formerly held in, though not a part of, the *aula regis*; and, when that was subdivided, remained a distinct jurisdiction: holding plea of all trespasses committed within the verge of the court, where only one of the parties is in the king's domestic service (in which case the inquest shall be taken by a jury of the country) and of all debts, contracts and covenants, where both of the contracting parties belong to the royal household; and then the inquest shall be composed of men of the household only. By the statute of 13 Ric. II. st. 1. c. 3. (in affirmance of the common law) the verge of the court in this respect extends for twelve miles round the king's place of residence. And, as this tribunal was never subject to the jurisdiction of the chief justiciary, no writ of error lay from it (though a court of record) to the king's bench, but only to parliament, till the statutes of 5 Edw. III. c. 2. and 10 Edw. III. st. 2. c. 5. which allowed such writ of error before the king in his place. But this court being am-
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bulatory, and obliged to follow the king in all his progresses; so that by the removal of the household, actions were frequently discontinued, and doubts having arisen as to the extent of its jurisdiction, king Charles I. in the sixth year of his reign by his letters patent erected a new court of record, called the *curia palatii* or *palace court*, to be held before the steward of the household and knight marshal, and the steward of the court, or his deputy; with jurisdiction to hold plea of all manner of personal actions whatsoever, which shall arise between any parties within twelve miles of his majesty's palace at Whitehall. The court is now held once a week, together with the antient court of marshalsea, in the borough of Southwark: and a writ of error lies from thence to the court of king's bench. But, if the cause is of any considerable consequence, it is usually removed on its first commencement, together with the custody of the defendant, either into the king's bench or common pleas by a writ of *habeas corpus cum causa*: and the inferior business of the court hath of late years been much reduced, by the new courts of conscience erected in the environs of London; in consideration of which the four counsel belonging to these courts had salaries granted them for their lives by the statute 23 Geo. II. cap. 27.

The next species of limited courts are those of the principality of Wales, the duchy-chamber of Lancaster, which are held before the chancellor of the duchy, or his deputy, concerning all matters of equity, relating to lands holden of the king, in right of the duchy of Lancaster. The reader is here carefully to distinguish the duchy from the county palatine; and we cannot help wishing that the learned author had been a little more explicit upon this institution, which seems to require great explanation. It is certain, that in the reign of Henry IV. his patrimonial duchy of Lancaster (great part of which lies within the liberty of Westminster) was annexed to the crown for ever; but Mr. Blackstone has not informed us how the tenants of that duchy are represented in parliament; a piece of knowledge which might be of some use at present in the disputes between the American colonies and the mother country. Our author seems inclined to think, that the duchy chamber of Lancaster is not a court of record, and that the proceedings being the same as the equity side of the courts of exchequer and chancery, the latter may have cognizance of the same causes.

The next species of private courts mentioned by Mr. Blackstone, are those appertaining to the counties palatine of Chester, Lancaster, and Durham, and the royal franchise of Ely. The king's ordinary writs, issuing under the great seal out of chancery,

chancery, do not run either in these counties, or in the principality of Wales. The reason is, because the *jura regalia* were granted to the lords of counties palatine, and they appointed their own judges. This section justly merits the perusal of an antiquary, as the privileges mentioned are strong indications of the great feudal powers formerly vested in the owners of those counties. The courts of cinque ports are mentioned under the same head. The stannary courts of Devonshire and Cornwall, for the administration of justice among the tinners there, are of a curious institution. They are held before the lord warden and his substitutes, in virtue of a privilege granted to the workers in the tin mines there, to sue and be sued only in their own courts, that they may not be drawn from their business, which is highly profitable to the public, by attending their law suits in other courts. The privileges of the tinners are confirmed by a charter, 33 Edw. I. and fully expounded by a private statute, 50 Edw. III. which has since been explained by a public act, 16 Car. I. c. 15. What relates to our present purpose is only this; that all tinners and labourers in and about the stannaries shall, during the time of their working therein *bona fide*, be privileged from suits in other courts, and be only impleaded in the stannary courts in all matters, excepting pleas of land, life, and member. No writ of error lies from hence to any court in Westminster-hall; as was agreed by all the judges in 4 Jac. I. But an appeal lies from the steward of the court to the under-warden; and from him to the lord-warden; and thence to the privy council of the prince of Wales, as duke of Cornwall, when he hath had livery or investiture of the same. And from thence the appeal lies to the king himself, in the last resort.

Mr. Blackstone then proceeds to the courts within the city of London and other corporations, which are too numerous to be particularly described. They were generally erected by the favour of the crown, for the convenience of the inhabitants; and the courts of Westminster-hall have commonly a concurrent jurisdiction with them, or superintendency over them. The institution of courts of requests, or courts of conscience for the recovery of small debts, is as old as the reign of Henry VIII. By statute 23 Geo. II. c. 33. it is enacted, 1. That a special county court shall be held, at least once a month in every hundred of the county of Middlesex, by the county clerk, 2. That twelve freeholders of that hundred, qualified to serve on juries, and struck by the sheriff, shall be summoned to appear at such court by rotation; so as none shall be summoned oftener than once a year. 3. That in all causes, not exceeding the value of forty shillings, the county clerk and twelve

Suitors shall proceed in a summary way, examining the parties and witnesses on oath, without the formal process antiently used; and shall make such order therein as they shall judge agreeable to conscience. 4. That no plaints shall be removed out of this court, by any process whatsoever; but the determination herein shall be final. 5. That in any action brought in any of the superior courts against a person resident in Middlesex, for a debt or contract, upon the trial whereof the jury shall find less than forty shillings damages, the plaintiff shall recover no costs, but shall pay the defendants double costs; unless upon some special circumstances, to be certified by the judge who tried it. 6. Lastly, a table of very moderate fees is prescribed and set down in the act; which are not to be exceeded upon any account whatsoever. This is a plan entirely agreeable to the constitution and genius of the nation; calculated to prevent a multitude of vexatious actions in the superior courts, and at the same time to give honest creditors an opportunity of recovering small sums; which now they are frequently deterred from by the expence of a suit at law: a plan which, in short, wants only to be generally known, in order to its universal reception.

The last species of private courts Mr. Blackstone mentions, is the chancellor's courts in the two universities of England, of which he gives us a historical deduction. An appeal lies from the chancellor's court at Oxford to delegates appointed by the congregation; from thence to other delegates of the house of convocation; and if they all three concur in the same sentence it is final, at least by the statutes of the university, according to the rule of the civil law.

We have thus, for the benefit of such of our readers as are not profest lawyers, reviewed the historical part of this excellent work. As to the scientific part, it is adapted both to the theory and practice of the profession. The learned author treats of all the wrongs and inconveniences which can arise to the subjects of England from the abuse or disregard of the law, together with the remedies and forms of proceeding. It is paying Mr. Blackstone too poor a compliment to call him the English Cujas, or the modern Coke, as perhaps neither of these authors have equalled him in that perspicuity and order, which has been so much wanting in the study of the law. He has cleared it from technical terms; so that we can venture to assert, that every gentleman of tolerable good sense, though he is no scholar, by carefully perusing this work, may become no contemptible lawyer.

V. A Treatise on the Management of Bees; wherein is contained the Natural History of these Insects; with the various Methods of cultivating them, both Ancient and Modern, and the improved Treatment of them. To which are added, the Natural History of Wasps and Hornets, and the Means of destroying them. Illustrated with Copper Plates. By Thomas Wildman. 4to. Price 6s. 6d. Orelth.

THERE is scarce any creature that has so much drawn the attention of naturalists as the bees, or from the industry of which mankind receive such extraordinary advantage: their regular provision for futurity, the curious workmanship of their combs, and the polity of their government, have been the subject of admiration through every age. In respect, however, to the existence of such an instinctive government, we must acknowledge, for our own part, that, notwithstanding the opinion of preceding naturalists, we had ever been inclined to a degree of scepticism; regarding it rather as poetical fiction, or the suggestion of fancy, than the real observation of nature, till we found it ascertained by experiment.

It has long been regretted, both on principles of humanity and interest, that no method could be introduced of procuring from these industrious creatures the fruit of their labour without the destruction of themselves. The world must, therefore, receive with pleasure a proposal which is calculated to supply this defect, and is now offered to the public, by the author of the performance before us, whose command over bees has been proved by repeated experiments, and excited universal admiration. As the observations and facts exhibited by this writer are the best authenticated of any on the subject, we shall present our readers with an abstract of such parts of the Treatise as lay the greatest claim to attention, either in point of curiosity or importance. The first article, then, which we take notice of, is the origin of bees.

The bee that is named the king is in reality the mother of all the others. She is so prolific, that, as far as one can judge, she may produce in one year eight or ten thousand young ones; for she is commonly a part of the year singly in a hive, and at the end of summer the hive is as full of bees as in the beginning of the spring, yet there goes out every year a swarm, and sometimes two or three of ten or twelve thousand each; it follows, therefore, that this royal bee must produce a part of those different swarms. I say, a part, because it is possible that the new king, who goes out with the fresh swarm, may produce likewise a part of them before the migration.

The royal bee is most commonly concealed in the most secret part of her palace, and is never visible but when she would lay her young in the combs that are exposed to light.

It was on these rare occasions that we perceived her; indeed she is not even *then* always visible, for most commonly there is at those times a great number of bees, that fastening themselves one to another, hang down in the form of a veil from the top to the bottom of the hive, which hinders your sight; and they do not retire till the bee hath laid her young.

Whenever she hath appeared to us unveiled, she was always attended by ten or twelve of the stoutest bees amongst the common sort, that make a kind of retinue, and follow her wherever she goes with a sedate and grave tread,

*Præterea regem non sic Egyptus, et ingens
Lydia, nec populi Partiborum, aut Medus Hydaspes
Observant—*

*Illum admirantur; et omnes
Circumstant fremitu denso, stipantq; frequentes.*

No prostrate vassal of the East can more
With slavish awe his haughty prince adore:
Him all admire, and him their guardian own,
Crowd round his court, and buz about his throne.

Before she lays her young, she puts, for a moment, her head into the cell where she designs to lay them; if she finds this cell empty, and there is not in it either honey, wax, or any embrio, she turns herself immediately to introduce the posterior part of her body into the same cell, and sinks into it till she touches the bottom. At the same time the bees, her attendants, who are disposed in a circle round her, having all their heads turned towards her's, pay a sort of homage with their proboscis and feet, caress her, and give her all kinds of entertainment, which lasts however but a very little while; after that the bee leaves the cell, and you may discern a little white egg, very small, about half a line long, or three quarters of a line at most, yet four or five times longer than it is big; a little more pointed at one extremity than at the other, and planted by its *least* extremity on the basis in the solid angle of the cell. This egg is formed of a membrane, thin, whigg, smooth, and full of a whitish liquor.

Immediately after the pregnant bee hath laid an egg in one cell, she goes with all the same circumstances, and escorted by the same number of bees, to lay another egg in a neighbouring cell; and we have seen her lay in this manner eight or ten in different cells successively one after another. After having finished her *delivery* she withdraws, attended by the same

same bees, into the secret apartments of the hive; where she is lost out of sight.

The egg which remains on the basis of the cell continues four days in that state without changing figure or situation; but after the four days you see it changed in the manner of the caterpillar, divided into several rings, laid and applied on the same basis, and twisted round, so that the two extremities touch each other. It is then surrounded by a little liquor, which the bees take care at the end of the four days to put in the solid angle of the basis. We could never discover the nature of this liquor, on account of its small quantity; which hath left us in some doubt, whether it might be honey that the bees carry thither for the nourishment of the embryo, or rather some matter proper to fecundate the sperm; for it appeared to us more whitish, less liquid, and less transparent than honey.

Of whatever nature this first liquor may be with which the little worm is surrounded, it is certain that afterwards the bees bring it honey for nourishment. In proportion as it grows they supply it with a greater quantity of food, quite to the eighth day from its birth, when it is increased in such manner that it occupies the whole breadth of the cell, and a part of its length. After that, the care of the bees for the young ones ceases; for they stop up with wax all the cells, where these worms continue still shut up for twelve days. During that time, there happen to the embryos inclosed divers changes; which we have discovered by opening these cells on different days from the time they had been stopped. At first the worms change their situation, and from being twisted round, as they were before on the basis of the cell, they extend themselves along its whole length, and place themselves with the head turned towards the mouth of the cell; the head of the worm begins, to show itself a little, and you see a small *apophysis*, which is, in my opinion, the beginning of the proboscis. You see likewise upon the origin of the head a black point, and at a little distance from this point a black streak upon the back, which doth not reach quite to the extremity of the worm; the first lineaments of the feet likewise appear, but very small.

After the head is formed, and the proboscis lengthened, all the other parts display themselves successively; so that the whole worm is changed into an *emerge* or *myrmex*, which is then almost perfect, except that it is yet white and soft, and that it hath not that kind of crust with which it is covered afterwards.

By this transformation the worm strips himself of a white and very fine pellicle, which is so perfectly attached to the innermost sides of the cells, that it takes even the turns and bendings of the angles as well of the basis as of the sides; and appears to form but one body with them.

The bee being stripped of this pellicle, and all the parts unfolded, by degrees, and changed through successive colours from a yellow to a black, arrives at perfection by the instant absorption of the bath. From thence she endeavours to issue from the cell, and makes the opening herself, by cutting round with her jaws or talons the cover that stopped up the mouth of the cell; which the bees had made to isolate her. The new bee, when she first quits the cell, appears a little drowsy; but she soon assumes the natural agility, for we have seen her the same day issue from the cell, and return from the fields loaded with wax like the rest. You may distinguish these young bees by the colour, which is a little more blackish, and by the hairs, which are somewhat whiter.

As soon as the young bee hath sallied from the cell, there comes immediately one of the old bees; she draws out the cover, kneads, and employs the wax elsewhere of which it was composed; the other labours to repair the breach; for the cell having been disordered by the new-flower bee, an old one restores its symmetry; gives it its former hexagonal figure, finishes it with the usual border, and cleanses it by taking away the little pellicles of the young bee which have remained attached.

Mr. Marshall now relates the grand discovery of the method of taking away the honey without destroying the bees, which is as follows:

Choose the hive from which you would take the wax and honey into a room, into which admit but little light, that it may at first appear to the bees as if it was dark in the evening.

Gently invert the hive, placing it between the frames of a chair, for other steady support; and when it is set in an empty chamber, keeping that side of the empty hive raised a little, which is towards the window, so give the bees sufficient light to get up without. While you hold the empty hive steadily supported in said edge of the chair, place between your side and your left arm, a deep striking with the other hand all round the full hive, from top to bottom, in the manner of beating, and doing so that the bees may be frightened by the continued noise from all quarters; and they will in consequence imbibe but a few of the full honey, and the empty ones will speak the speaker rather quick than strong round the hive, till all the bees are got out of it, and the honey is found on the floor to assist them.

which in general will be in about five minutes. It is to be observed, that the fuller the hive is of bees, the sooner they will have left it. As soon as a number of them have got into the empty hive, it should be raised a little from the full one, that the bees may not continue to come from the one to the other, but rather stop ascending upon one another. As soon as all the bees are out of the full hive, take the hive in which the bees are, and place it on the stand from which the other hive was taken, in order to receive the absent bees as they return from the field.

If this is done easily in the season, the operator should examine the royal-nells; that any of them that have young in them may be saved, as well as the combs which have young bees in them, which should on no account be touched, though by sparing them, a good deal of honey be left behind. Then take out the other combs, with a long, broad, and pliable knife, such as the apothecaries make use of. The combs should be cut from the sides and crown as clean as possible, to save the future labour of the bees, who must lick up the honey spilt, and remove every remains of wax; and then the sides of the hive should be scraped with a table-spoon, to scratch away what was left by the knife. During the whole of this operation, the hive should be placed inclined to the side from which the combs are taken, that the honey which is spilt may not dash the remaining combs. If some combs were unavoidably taken away, in which there are young bees, the parts of the combs in which they are should be returned into the hive, and secured by sticks in the best manner possible. Place the hive then for some time upright, that any remaining honey may drain out. If the combs are built in a direction opposite to the entrance, or at right angles with it, the combs which are the furthest from the entrance are to be preferred, because there they are best stored with honey, and have the swiftest young bees in them.

Having thus finished taking the wax and honey, the next business is to return the bees to their old hive; and for this purpose place a table covered with a clean cloth near the stand; and giving the hive in which the bees are a sudden shake, at the same time striking it pretty forcibly, the bees will be shaken on the cloth. Put this new hive over them immediately, raised a little on one side, that the bees may not more easily enter, and when all are entered, place it on the stand as before. If the board in which the bees are, be stopped bottom upwards, and then overturned, and placed over it, the bees will immediately ascend into it, especially if the former hive is struck on the sides to alarm them.

As the chief object of the bees, during the spring and beginning of the summer, is the propagation of their kind, honey during that time is not collected in such quantity as it is afterwards: and on this account it is scarcely worth while to rob a hive before the latter end of June; nor is it safe to do it after the middle of July, lest rainy weather may prevent their restoring the combs they have lost, and laying in a stock of honey sufficient for the winter, unless there is a chance of carrying them to a rich pasture.

When we have reviewed the various means made use of both by the ancients and moderns in taking honey, it appears somewhat surprising, that a method so simple as the above did not occur to them: and especially that M. de Reaumur did not think of extending to general use, what he had frequently practised in the course of his experiments. It seems he did not reflect on the effects of the fear impressed on the bees by the continued noise, and how subservient it renders them to our wills: indeed to such a degree, that afford them but a quiet retreat, they will remain long attached to any place they are settled upon; and will become so mild and tractable, that they will bear any handling which does not hurt them, without the least shew of resentment. On these occasions their only desire seems to be a wish to avoid such another disturbance as has reduced them to their present forlorn state. A person who has familiarized himself to bees can, by means of the passion of fear thus impressed upon them, and by that dexterity in the management of them, which can only be acquired by practice; I say, such a person can, in this situation, manage the bees as he pleases.

Spectators wonder at my attaching the bees to different parts of my body, and wish much to be possessed of the secret means by which I do it. I have unwarily promised to reveal it; and am therefore under a necessity of performing that promise: but while I declare that their fear, and the queen, are my chief agents in these operations, I must warn my readers that there is an art necessary to perform it, namely, practice, which I cannot convey to them, and which they cannot speedily attain; yet till this art is attained, the destruction of many hives of bees must be the consequence; as every one will find on their first attempt to perform it.

Long experience has taught me, that as soon as I turn up a hive, and give it some taps on the sides and bottom, the queen immediately appears, to know the cause of this alarm; but soon retires again among her people. Being accustomed to see her so often, I readily perceive her at the first glance; and long practice has enabled me to seize her instantly, with a

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tenderness that does not in the least endanger her person. This is of the utmost importance; for the least injury done to her brings immediate destruction to the hive, if you have not a spare queen to put in her place, as I have too often experienced in my first attempts. When possessed of her, I can, without injury to her, or exciting that degree of resentment that may tempt her to sting me, slip her into my other hand, and, returning the hive to its place, hold her there till the bees, missing her, are all on wing, and in the utmost confusion. When the bees are thus distressed, I place the queen wherever I would have the bees to settle. The moment a few of them discover her, they give notice to those near them, and these to the rest; the knowledge of which soon becomes so general, that in a few minutes they all collect themselves round her; and are so happy in having recovered this sole support of their state, that they will long remain quiet in their situation. Nay, the scent of her body is so attractive of them, that the slightest touch of her, along any place or substance, will attach the bees to it, and induce them to pursue any path she takes.

My attachment to the queen, and my tender regard for her precious life, makes me most ardently wish that I might here close the detail of this operation, which I am afraid, when attempted by unskilful hands, will cost many of their lives; but my love of truth forces me to declare, that by practice I am arrived at so much dexterity in the management of her, that I can, without hurt to her, tie a thread of silk round her body, and thus confine her to any part in which she might not naturally wish to remain: or I sometimes use the less dangerous way of clipping her wings on one side.

I shall conclude this account in the manner of C. Furius Cressus, who being cited before the Curule Edile, and an assembly of the people, to answer to a charge of sorcery, founded on his reaping much larger crops, from his small spots of ground, than his neighbours did from their extensive fields; produced his strong implements of husbandry, his well fed oxen, and a hale young woman, his daughter; and, pointing to them, said, "These, Romans, are my instruments of witchcraft: but I cannot shew you my toil, my sweats, and anxious cares." So may I say, "These, Britons, are my instruments of witchcraft; but I cannot shew you my hours of attention to this subject, my anxiety and care for these useful insects; nor can I communicate to you my experience, acquired during a course of years."

Besides the articles above-mentioned, the author treats at large of several others relating to his subject, which, as our limits

limits will not permit us to enter upon, we shall only enumerate. These are, of the apiary and hives, of the situation of the apiary, of hives, of boxes, of swarming, of the management of bees in-hives and boxes, of shifting the abodes of bees, of separating the honey and wax, of discovering bees in wood or buildings, and putting them into hives; of enemies to bees, of the diseases of bees, of feeding bees, and of the care of them during the winter; of wasps and hornets, and of the means of destroying them.

We cannot conclude without expressing the greatest satisfaction, at the discovery of a method of obtaining the honey consistently with the preservation of the bees. It is probable, however, that the practice of it may be attended with some difficulty, at the beginning; and Mr. Wildman offers, that "if any of his subscribers do not chuse to manage their bees themselves, he will undertake it for the yearly sum of three guineas."

VI. *A Philosophical Survey of the Animal Creation, an Essay, wherein the general Devastation and Carnage, that, reign among the different Classes of Animals are considered in a new Point of View; and the vast Increase of Life and Enjoyment derived to the Whole from this Infatuation of Nature is clearly demonstrated.* 8vo. Pr. 3s. Johnson.

THE animal creation is a beautiful and ample field for the speculation of the curious. The various creatures which inhabit this globe are innumerable. Air, earth, and sea, are impregnated with life. Not to mention the larger species, there is hardly a clod of the valley, a drop of water, or a blade of grass, which is not occupied by different forms of animated beings. These are all productions of the Deity, and formed for wise and useful purposes. It is the business of the philosopher to explore and elucidate the design, beauty, and harmony of this amazing system. Many celebrated naturalists have written upon this subject, but few of them have led us into more important and pleasing reflections than the ingenious author of this essay. He does not indeed pretend to communicate any recent discoveries of natural history, none which he reckons are universally known; but he places them in a new light; he brings the different species of animals into one view, and points out the ends which they were intended to answer in the great scale of nature.

He divides the subject into three parts. In the first he treats of the nature of life in general, its ends, extent, and variety; in the second he considers the opposition which perpetually subsists

fits between animals of a different race, with the advantages arising from this opposition; in the third he answers some objections which may be alleged against his theory; and treats of the law of multiplication, its origin, and effects.

The general hostility which prevails in the animal system is a phenomenon with which many have been greatly embarrassed... How to reconcile it with the idea of a beneficent Providence, who watches over the happiness and preservation of all his creatures, is the difficulty. Some have supposed, that it is a necessary consequence of that universal corruption, in which they imagine all nature to be involved since the fall of Adam. Others have thought that there must be a future state, a paradise provided for the wretched martyrs among the brutal race, as well as for those who merit this title among the human. But, says our author, not to observe that these hypotheses are void of foundation in the actual constitution of things, they do not remove the difficulties, but only substitute one in the place of another. It is very evident that Providence not only permits, but has designed, that animals should devour each other. From whence arises that desire apparent in most men to feed upon flesh? or if you suspect human nature to be depraved in this respect, examine the other species. See how some animals thirst after the blood of others; how nature has armed them with claws and teeth to put their bloody purpose in execution; while she has only endowed the victims of their fury with vigilance and activity; and to others she has left no other means of defence than cries and groans. Consider the voraciousness of the eagle, the surprising strength of its bill, and its piercing eye, that darts swift as lightning upon the most distant objects: contemplate the spider's web, with what truth is it constructed, and with what address do they employ it to entangle their prey. It is evident, I say, that animals are in a state of perpetual war, and that it is the will of their Creator that one should live upon another. And what is the consequence? That the works of the Omnipotent are defective? Or that the world, which was created perfect, has since fallen into a general depravity? These by no means follow. Proofs of the depravity of nature may be sought after elsewhere. It is no less certain, that the law which enjoineth the destruction of one animal for the advantage of another, contributes to the increase and happiness of life.

To convince the truth of this assertion the author endeavours to prove that this law introduces several new species, which could not otherwise exist; and that the accession of these new species is not, in any respect, prejudicial to the other; but on the contrary, useful, and in some respects, necessary.

Among the animals which are thus introduced into the system

of nature, he reckons, 1. Those reptiles and insects which swarm about dead bodies, and feed upon their substance; 2. Those animals which attach themselves to the living bodies of others, and draw their nourishment from thence; 3. Those birds which are employed in digging up, and destroying the reptiles and insects which live upon the surface of the earth, and upon trees and plants; 4. Those which hover over the waters and feed upon fish; 5. The carnivorous race which are confined to the land, such as lions, tigers, wolves, bears, among the quadrupeds; eagles, vultures, cormorants, hawks, among the birds. Lastly, Man himself, continues our author, is to be ranked among the species which exist in the animal system in consequence of this institution. Does he not live chiefly upon flesh? And suppose there are some that are supported by vegetables only, yet is their number equal to the others? And is the vigor, strength, and courage of this class to be placed in competition with the vigor, strength, and courage of those that live upon animal food? Without such an institution of Providence, three-fourths of the human species would be destitute of sustenance; for all the human race could not possibly live upon the fruits of the earth. The greatest part of her productions are not fit for use before they have been digested, and converted into the substance of the animals which feed upon them. And with respect to those who live immediately upon vegetable food, there are few countries that produce it in quantities sufficient to render it the only support of their inhabitants. But let us suppose the earth to enjoy all the fertility requisite for this purpose, it could not enjoy it, especially in some parts, but in consequence of cultivation. But this cultivation requires leisure, skill, improvements: it requires some acquaintance with the operations necessary for the production of plants: it requires the plow, the spade, the mattock; that is, a knowledge of metals, and how to work them: it supposes also some established community, certain forms of government, and a favourable situation with respect to the neighbouring nations. It requires that those who cultivate the earth, should be persuaded of protection against the injustice of individuals, and the rapine of a foreign enemy. Where any one of these circumstances is wanting, it will be extremely difficult, not to say impracticable, to establish agriculture, particularly in the colder climates, where the earth is fruitful for some few months in the year only, and where men are obliged, in consequence, to lay up store of provisions for the winter season. — W^{at} proof therefore can be more conclusive; that men are destined to feed upon the flesh of animals, and not merely upon the produce of the earth? And accordingly this intention of Providence is deeply imprinted upon the manners, appetites, and

and customs of the greatest part of the human species. Most nations are fond of hunting, and pursue it; most regard the flesh of animals as their favourite food.

It has been remarked, that the teeth in men are formed differently from those of the carnivorous race; and that therefore they cannot, according to the intention of nature, belong to this class of animals. 'But,' says our author in answer to this objection, they have four eye teeth, as they are termed, which is not the case with the animals that live entirely upon fruits. Suppose, however, the human species to be destitute of this kind of instrument, which is appropriated to seize, and tear the food in pieces, rather than to chew it, men do not, it is very apparent, stand in absolute need of such an invention, since nature has furnished them with more powerful methods of producing this effect.

Having removed some other objections, he proceeds to prove, that the accession of these new species, so far from being injurious, is both advantageous, and essentially necessary.

'This second proposition,' he says, 'must be considered, according as it relates to the two different classes of animals which live upon flesh; for some are carnivorous without destroying their prey; others both destroy and devour.'

Our proposition is already proved with respect to the first class of carnivorous animals.——It is evident that an increase of life results from their existence, which is no ways injurious to the other species. A cursory examination of their origin, progress, and employment, will immediately demonstrate, that they are created to gather the spoils of life in some, and to preserve others in health and vigor. An animal no sooner expires, than we behold them assembled in swarms around the carcase. Some seem to have sprung from the substance itself; others are allured by the vapours exhaling from it; and which are scattered by the wind: the body quickly becomes a re animated mass; the different parts of which are afterwards dispersed, and resign in their turn the gift of life to other species, or preserve it according to their particular order and class.

'Such is the wonderful economy of nature! Thus it is that by multiplying the species, the living substance suffers no diminution! Its very destruction serves to re-produce it! Thus does the flame of life, after it is extinguished in one class of animals, immediately re-kindle itself in another, and burn with fresh lustre and strength.'

But this is not the only advantage that results from their existence. By consuming these carcases, and that in so short a time, they prevent them from infecting the air with their exhalations; and thus contribute to the life and health of all the other

other animals. There is not, perhaps, a spot upon the globe where this effect is more apparent than in the neighbourhood of Carthage in South America. The climate here is extremely warm; the air is rendered humid by violent rains; the country is fertile, and covered with immense forests: all these circumstances conspire to favour putrefaction, which would, in a short time, render the air extremely unwholesome, was it not for a prodigious quantity of gallinazos, which nature seems to have expressly commissioned to consume the carrion, and every kind of ordure. This bird is furnished with a large bag, or craw, under its bill, composed of a thick, fleshy, supple membrane, which distends like leather. It is inconceivable the quantity of filth this will contain. So exquisite is the organ of smell, that this bird will scent its prey at the distance of three or four leagues; and such is its voracity, that it will never leave till it has intirely consumed it. In Egypt, when the waters retire from the Nile, and the lands are covered with frogs, and numberless insects, myriads of pelicans, oranes, and other birds of prey, arrive from the red sea, and the coasts of Greece; which soon relieve the country of this super-abundance of life; and thus render themselves of the utmost utility to the inhabitants. But without going so far for examples, this species of animals are seen in every country; and particularly near large cities. To them it is that we are in part indebted for the purity of the air we breathe: considerations which ought doubtless to secure them from every insult; and yet, in some countries, the inhabitants not only destroy them, but think that they are removing a nuisance.

The author goes on to shew, that, in certain circumstances, the human race is always injured by its own increase. This notion he supports by remarks on the inhabitants of Canada, and of every nation in general where the arts and sciences are neglected. And with respect to the other species, he observes, that if they were left entirely to themselves, they would all, without exception, encrease to their own prejudice as well as to that of others.

‘ Providence has accordingly provided for the welfare of the animal system in this respect. Her first step has been to prescribe bounds to each species, which she does not permit any of its individuals to pass. Although this term is more remote in one class of animals than another, yet we may assert that it is of small duration with regard to those who live the longest. So that, whatever care an animal may take to preserve itself, whatever vigour it may possess at a certain age in life, there is a term it cannot exceed, and in proportion as this approaches, we see the animal change, weaken and vanish: like those fires
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which are kindled in the night, to burn no longer than the dawn of the morning. This first method that Providence employs to maintain a just equilibrium in the animal system, operates powerfully upon some particular species only. There are others upon which it makes little or no impression; so very extensive and sudden is their increase! With respect to these, Providence employs the inclemency of the seasons, during which they are either destroyed, or remain in a torpid state. And it is by these means alone that those terrible inundations are prevented, which must inevitably take place, if they continued to multiply, perhaps a few weeks longer. It is also to set bounds to their increase, while they are in the height of vigour, that Providence has introduced into the world a multitude of animals to feed upon their substance. And as the law of propagation in the frugivorous race, is superior in its effects to the law which decrees the extinction of each individual after a certain term, Providence to counteract these effects, so as to maintain the just balance, has also subjected them to the depredations of the carnivorous race.

It is then clear to a demonstration, that the introduction of the carnivorous race into the animal system, is by no means injurious to the other species, but that, on the contrary, it is advantageous to them. For they are no more than the barriers nature has opposed to those inundations of which we have been speaking. And since these barriers are absolutely necessary, what can be more conformable to the rules of wisdom, than to employ the living substance itself for this end? Thus does it act as its own counterpoise; and the excess of life in one species, serves to supply the want of it in another.

But you will object, thus to expose one animal to the fury of another is cruel. It is cruel above all to lay mankind under the necessity of destroying, or rendering each other miserable. The lot of animals would doubtless be deplorable were they endowed with reason, like ourselves, and could they foresee at a distance the evils which threaten them; but nature has cautiously hid these from their sight, by giving them inferior degrees of intelligence. And those of them which have so much sagacity as to apprehend danger, are accordingly endowed with a double portion of activity and address to avoid it. They have also their places of retreat. All these advantages inspire them with confidence. Monks and women consider the military class as the most unhappy of men, because placing themselves in their situation, they judge of it by their own timid dispositions. Thus again, when we would judge of the state of the other species, which depend upon us, we place ourselves in the same situation, and carrying with us all our knowledge and

fore-sight, we conclude that they lead a miserable life. But the truth is, being destined to an end different from ours, they are neither endowed with our penetration nor sensibility. The lamb, which the wants of its master condemns to bleed to-day, continues nevertheless to skip about, and browse the tender herb: he is happy and contented to the last. He caresses the hand armed for its destruction; and the blow it receives comes like a thunderbolt, unexpectedly falling upon some devoted head.

With respect to wars, we have already observed that nature has mitigated their horrors by intermixing with the alarms they create in the mind, the sentiments of anger and revenge, or a thirst for glory, that danger awakens, and that renders men superior to all the evils wars bring with them. But after all, if they prove the occasion of wretchedness to some, the misery of such is no more according to the intention of Providence, than the pain which accompanies any operation upon the human body, is in that of the surgeon. They are no more than victims, which, after having enjoyed their portion of the sweets of life, suffer for the general good. Things, according to the actual state of affairs, cannot be otherways. Should any one still doubt of this, let him reflect that the law of propagation respects men as well as other animals, and let him consider the effect which this law necessarily produces. I see no necessity, you say, why animals should devour each other, much less that men, in whatever circumstances they may be placed, should mutually take up arms to destroy each other. Well then, abolish this law of nature, and revive in your imagination the golden age of the poets. Let universal peace and harmony succeed to those wars, which incessantly disturb the repose of nations; let swords be changed into plow-shares, and spears into pruning-hooks: instead of staining the earth with human gore, let them serve to render it as fertile as possible. Let ravenous beasts, forgetting their natural fierceness, cease to persecute the other species, and using their teeth to crop the grass, let them browse in the meadows with sheep and goats. In a word, let all the animals enjoy a profound peace: let them with one accord, and in perfect security, make the forests and mountains resound with the praises of their Creator. Aye, this you say is the state in which the world ought to be, and in which it would have been if——Senseless and stupid mortal! Ye would remove trifling evils, and you introduce the most enormous! Ye would preserve some useless individuals, and ye destroy the whole! As each species would no longer experience the obstacles proportionate to the effects of their increase, a universal inundation would ensue, threatening speedy destruction

to the whole animal system. This perfect calm, this universal and uninterrupted felicity they wish to introduce into the world; this beautiful chimera, will always appear possible to those who judge of things according to their imagination only; but every one that forms a right judgment, will see that the earth was never designed for such a state.'

But if these are the consequences that necessarily follow the law of multiplication, why (it may be objected) does such a law exist? The author replies, that it maintains life in all its plenitude, and multiplies its pleasures.

These are *some* of the outlines of this performance, which is written with elegance, and throws an agreeable lustre on the works of the Great Creator.

VII. *A Dialogue between a Tutor and his Pupil.* By Edward Lord Herbert, of Chirbury. 4to. Pr. 9s. Bathoe.

WE entertain no doubt as to the authenticity of this posthumous publication. Its intrinsic evidences sufficiently point out the author, though no external proofs had been brought by the editor. Lord Herbert's character is, perhaps, the most heterogeneous of any that ever was formed by nature. Though a man of genius, he was a laborious, accurate, and faithful writer; though a philosopher, he was credulous even to weakness; and though a free-thinker, superstitious to contempt. In martial exercises he was unrivalled; his valour was equal to that of Charles XII. and to crown this strange assemblage of qualities, he had a political as well as personal courage, which did honour to his country. As it is not our province to enter into minute particulars of his lordship's character, we shall proceed to a review of the Dialogue before us.

The profest design of the author appears to be an attack upon revelation; and, to do his lordship justice, he has managed his literary weapons with art and dexterity. The nature of a dialogue between a tutor and a pupil who desires instruction, gives him great advantages, and has secured him that plausibility of argument, which Cicero (whom he hath studied with great care) gained when he wrote in the character of an academic. Questions, doubts, and difficulties, produce elucidations; and the whole is managed just as the writer pleases, because he disclaims all system, and every pursuit but that of truth.

The dialogue opens by the pupil demanding to know from his

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tutor, how far the use of logic extends; 'Because, says he, in religious matters I am commanded to renounce my reason, and to cleave to a certain faith that is irreconcilable to the grounds and principles of reason, and can neither be derived from nor consist with any demonstration.' The reader may form some judgment of the noble author's manner, from the following general answer which the tutor gives to his pupil.

'Tutor. I remember that I told you heretofore, how amongst all sciences in general, three were most considerable, (*i. e.*) mathematicks, divinity, and philosophy; and first, for the mathematicks, I told you it was the most undoubted and certain of all others: the conclusions which follow out of it, being of that joint connection to their principles, that all doth necessarily follow by strong consequences; howbeit I told you also, the end of this mathematical doctrine was but ignoble in respect of others, as tending only to the measuring of heights, depths, and distances, or the making some excellent engines, and the like; all which are of so mean consideration, that they can be no ways esteemed, as objects adequated or proportioned to the dignity of our souls, whose speculations reach much farther. The second was theology or divinity, diverse articles of which, as they are commonly held and taught amongst the graduates in that profession, in several religions and countries, appear most noble in their scope or end, as teaching everlasting happiness; but most uncertain in their principles, as being not grounded upon any evidence of reason, which may be thought common and appertaining unto mankind, but upon faiths and traditions had from their ancestors, which they again had from others; and so for many ages, till at last the proof was reduced to some witnesses, and they but single for the most part, who, whether they pretended to have their doctrine by way of revelation, or otherwise delivered it upon their single credits, may deserve to be examined, before we give entire belief to them. The third was philosophy, which is both most certain in its principles, and most noble in its end; for as it begins with the use of that reason, which God gave us as a common light, by which to direct ourselves, and which we have as little cause to forsake, as to shut our windows against the sun-beams to study by a candle, so it teaches us the way whereby God comes down to all mankind, and consequently shews us there can be no more infallible path, wherein to meet him, than in the line he descends to us; whereby also it appears, that the same light which God hath given us in our reason to see and know him in his works, is the best means to bring us to him, who is the sovereign good and felicity of mankind; and that all other ap-
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proaches to the divine Majesty are not only dark but dangerous, concerning which I shall speak more in convenient time. At this common principle therefore, I would advise you to begin; it being no impediment to your coming afterwards to the doctrines of faith, which in their place, as far as they tend to God's glory, you may, and ought piously to believe, when they are delivered unto you upon good authority, in what age and country soever; and for the rest they imply no manifest contradiction to the common principles of reason.

‘Pupil. But our divines would have me begin at faith, and afterwards come to reason.’

‘Tutor. You may answer them, that if there be a reason for this their opinion, that you will embrace it; howsoever, unless they produce such a faith as may be so clear and evident to all mankind, that no scruple can remain about it, it would not pass for much more than particular tradition, and be current little further, than the countries where it was first stamp’d; so that unless the intrinsic value bear it out, (i. e.) the wise and good precepts for living well, do in a sort authorize the narrative or historical part, the faith will be but little worth, and perchance be thought no better than as an holy legend or allegorical history, especially in those countries that have neither communion with, nor so much sometimes as hold intelligence with those who at first vented, or at present own the faith; besides, if this argument be good, that we must begin at faith, before we come to reason, what absurd faith hath been heretofore, or is now any where extant, which may not pretend to assert itself out of this hypothesis; for if men must begin there, the several priests may offer their wares at easier rates than others, and so make them seem more plausible to the people, who are wonderfully taken with comfortable doctrines, especially when everlasting happiness is proposed at the same time to them; and here you must understand I speak of faiths in general, that have been, or are in Asia, Europe, Africk, or America; so that you must not limit my words to any one single faith, and especially to that which is piously received among us, for I only examine whether the point of beginning at faith, and afterwards coming to reason be orthodox.’

The pupil then desires from his tutor arguments to oppose those urged by divines, who say we must reject all faiths except theirs; but the tutor thinks that this postulatum is unjust and irrational. ‘For supposing he, who doth persuade you to this tenet, represents to you a good religion, for any thing you can object to the contrary; how can you be assured yet, but that in some other age or country a better than it may be discover-

ed and taught, and would you not have the best in every kind?"

With all due deference to the memory of the learned and noble writer, we must be of opinion that this, and a great deal which follows to the same purpose, contains very superficial reasoning. No rational being ever doubted that ages and climates have different forms, systems, and orders of religion; but this can no way operate against Christian revelation, which is to be examined by its specifical doctrines. The fallacy, however, of this uncertainty as to tenets and opinions runs through the whole of the work; nor does his lordship ever fairly throw off the mask. He pleads, indeed, for an universal providence, and his religious creed is contained in the following propositions. 1. That there is a supreme God. 2. That a chief worship is to be given unto him. 3. That the best worship of him consists in virtue, piety, and charity, conjoined with faith in, and love of, God. 4. That if we transgress or fall from the rules hereof, that we must repent from the bottom of our heart, and return to the right way, since without it repentance will be but vain. 5. That there is both reward and punishment here and hereafter.

From this general view of our author's faith, (every word of which may be found in that master-piece of all Cicero's compositions, *De Finibus Bonorum atque Malorum*) we may pronounce him to be one of the most orthodox of the deists. He calls the above five propositions the five centers about which all faiths move; And (says he) 1. any thing that contradicts the said principles must not by any means be admitted upon what pretence soever of faith. 2. If the said articles depend not on common reason, but on tradition or authority, whether the same be sufficiently averred or proved to you. 3. If sufficient proof be wanting, and that the said articles be such only as cannot easily be disproved, whether they be proposed as necessary unto salvation, or as only credible, possible or probable truths, which might piously be embraced by well-disposed persons. 4. Whether (all these ways of proof being laid aside) the said articles did depend upon revelations pretended to be made to others in some former ages, and if so, whether the same can be evidently notified to you; unless some revelation, made immediately to you by the supreme God, do confirm the same. 5. Whether the said articles of faith, though not sufficiently proved, be such, yet, as may dispose men the rather, to make their way to God by goodness and virtue; and not such as may form so easy a hope of pardon for their faults, as they will not fear to sin again. 6. Whether they be not controverted

controverted by foreign nations, among whom other faiths are received. 7. Whether the believing of, or holding the said articles of faith, hinder the establishment of common peace and concord throughout the world.

The noble lord thinks that the practice of his five propositions ought to conclude all religious and moral investigations; notwithstanding which his pupil draws him into farther speculations and controversies; and we are afraid that the following argument is aimed at a more respectable religion than that of Mahomet. "An article or proposition may be made, which, *totidem verbis*, would be true, and yet, afterward may have a word or adjunct put to it, which will render it but likely, and after it, again other words which will make it but possible, and after all this, yet have other words annexed, which may imply contradiction, and consequently falshood, for which I will give an instance: first, there are holy precepts for a good life, and piety, in honour of the supreme God, contained in the Alcoran. Secondly, which cannot come but from one extraordinarily endued with God's holy spirit. Thirdly, and were delivered to Mahomet, by the conveyance of the angel Gabriel. Fourthly, and therefore constitute so perfect a religion, that without it none can be saved. Here the first proposition is true; the second at most is, but likely, for Mahomet might have many of his doctrines to that purpose from ancient philosophers, and perchance from Moses himself, by the help of Sergius the monk, with whom, 'tis said, he advised; the third is possible only, since though God might (if he so pleased) by the ministry of the angel Gabriel, inform Mahomet of the better sort of the doctrines he taught, yet this is not likely, since there is no testimony for it, but Mahomet's single word, who indeed was but an impostor, as it appears in his addition of divers points of his own invention: that therefore this article is more remote from the truth than the former. As for the fourth, 'tis false, there being a more perfect religion than Mahomet's (since it contains many absurdities) and therefore not such as in it only men can be saved. I could give you instances of this kind in the doctrines of the sectaries of the christian religion; but this I hope will suffice to make you know, how necessary it is every where to distinguish *verum a verisimili, a possibili, et a falso*.

Though it is plain that his lordship applies these criteria to revelation in general, yet we cannot think they are unexceptionable, or that they are applicable to Christianity. His very first proposition is fallacious, because, though there are holy precepts for a good life contained in the Alcoran, yet it inculcates, at the same time, many detestable tenets, which are de-

destructive of all society, humanity, and liberty, and keeps its votaries to this day in slavery and ignorance.

In the sequel his lordship's tutor lays great stress on the points of antiquity and universality; 'Because (says he) they consist so necessarily and aptly with the divine providence, which cannot justly be supposed to be so defective, as to leave any age or country wholly destitute of means to know and serve him; so that, if not in their religion (which commonly was the invention of their priests) the gentiles might yet in the laws of their country, (commanding a good life) and the notions in their souls, find some means to keep a good conscience, and from thence to assure themselves of the obtaining of a better life hereafter;

This (to speak candidly) seems to be the ground-work of all our author's arguments; for afterwards his work branches out into particular modes of faith and worship practised by different nations of antiquity, beginning with those of the Egyptians, to whom he pays particular deference. 'I approve (says his tutor) much your beginning at Egypt, for if Abraham and Moses himself, who seemed first to institute religious worship according to the rites and ceremonies observed among the Jews, were thought to be learned in all the wisdom of the Egyptians; it cannot be amiss to enquire, what this wisdom was, especially since it is thought so ancient in that nation, as whether in the observation of the stars, or the principles of their philosophy, or the grounds of their religious worship, according to the several degrees thereof, or the magic arts, if lawful, practised among them, or of alchymy, which one Hermes is said to have invented, and Sethosis and the Egyptian priests to have practised till the time of Dioclesian, anno 294, who commanded all the books he could get concerning that art to be burnt, because they made gold, if we may believe Suidas in that particular.'

We cannot think the turn his lordship gives to the words of Suidas is quite candid. Any reader must naturally conclude, in perusing the above quotation, that Suidas said the Egyptian art of alchymy enabled their priests to make gold; but, in fact, he says no more than that Dioclesian ordered all the writings concerning the fusion of silver and gold to be burnt, lest the Egyptians, being enriched by that art, and relying upon their wealth, should rebel. Our readers may perceive that there is nothing affirmative here spoken by Suidas; and undoubtedly Dioclesian acted the part of a wise and a great prince, in ordering those foolish, romantic books, which might induce the Egyptians to rebel, to be burnt.

[To be continued and concluded in our next.]

XIII. An Abridgment of Sacred and Ecclesiastical History, from the Creation to the End of the XVIIth Century of Christianity. Together with a short Catechetical Explanation of the Principles of Natural and Revealed Religion. To which are added an Appendix to the second Chapter of Sacred History; and to the sixth Century of the Ecclesiastical History. By the Rev. James Pelletreau, M. A. Pr. 5s. Johnston.

THE use of such abridgements as this, in which the transactions of many centuries are crowded into a small volume, is rather to refresh the memory, than to instruct the unexperienced and unlearned reader. In this respect the present work may be of service; but it is far from being either an elegant, or an accurate compilation. For what can be said for the accuracy of a writer, who reckons the two days of *Parim* in the number of Jewish *fasts*? when, on the contrary, they are *festivals*, which have been usually kept with such extravagance, that they have been called the *Bacchanalia of the Jews*. If the author had only looked into the book of Esther, he might have avoided this mistake.

But he has even misrepresented the well-known account which Pliny has given of the Christians in Bithynia. That writer says, "*Affirmabant hanc fuisse summam vel culpæ finem, vel erroris, quod essent soliti stato die ante lucem convenire; carmenque Christo, quasi deo, dicere secum invicem; sequi sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen, & innoxium.*"

Here Pliny simply relates the confessions of those Christians who had been brought before him. But the author of this Abridgement makes him say, "I have inquired carefully into the tenets and life of those who are called Christians, and I find that they frequently assemble in feasts of temperance and reciprocal amity; especially that they have a solemn assembly on the first day of the week, in which they mutually bind themselves by oath (probably by receiving the sacrament) to be pious, just, and temperate; and accordingly their life and conversation is more regular, holy and equitable, than that of other men."

The last sentence in this paragraph is an extraordinary testimony in favour of the Christians; but one of those *pious frauds* in ecclesiastical history, which never did any real honour to Christianity. It is, in fact, nothing but an impertinent addition to the words of Pliny, who only reports the account which the

the Christians had given him of the true design of their assemblies, and does not say, that *they were more regular, holy, and equitable than other men.*

Mr. Pelletreau tells us, that the two first centuries were *the golden age* of Christianity; but the superior lustre of that period, like that of the golden age of the poets, is perhaps altogether imaginary. Cave, speaking of those times, says, *Turpissima Gnosticorum hæreses, Valentiniani, Carpocratiani, Menandriani, Marcionitæ, &c. Scholæ Simonianæ ex præcedenti sæculo propagines, latius se diffundunt. Succedunt hæreses Tatiani, Montani, Theodori, ut alias impurissimas sectas taceam.* Under these circumstances, can this be considered as the golden age of the church? We mention this as a matter of doubt, not as an error; for many are of Mr. Pelletreau's opinion.

At the conclusion he has subjoined some useful chronological tables, with observations, relative to ecclesiastical history.

The catechism is a plain system of Christian doctrines, upon those principles which are usually styled orthodox.

IX. *The Doctrine of Inflammations founded upon Reason and Experience; and intirely cleared from the contradictory Systems of Boerhaave, Van Swieten, and Others. By Daniel Magenise, M. D. 8vo. Pr. 3s. Owen.*

THE doctrine here invalidated is contained in the 371st aphorism of Boerhaave, which we shall insert, together with the remarks of this author upon it.

“*Estque sanguinis rubri arteriosi in minimis canalibus stagnantis pressio & attritus a motu reliqui sanguinis moti, & perfebrem fortius acti.*”

Several incoherencies occur in this definition of our celebrated author; for he supposes a stagnation, an obstruction, a pressure, and an attrition of the same red arterial blood violently moved and agitated in an inflamed part; these are indeed opposites which can never subsist together in the same place; for the inflamed vessels are obstructed, or they are not; if they are obstructed, the blood must stagnate in them, and remain without motion; on the contrary, if they are not obstructed, an obstruction should not be accounted one of the causes of an inflammation, as it is asserted in the foregoing aphorism. Moreover, an obstruction excludes all motion; for it is a stoppage of one or many vessels, which hinders the distribution of the fluids in the part so affected; so that it is a gangrene in miniature, with this difference, that the obstructed matter does not destroy the vessels, so soon as the former; but every one believes, that a gangrene excludes the distribution of the fluids

fluids in the affected part; therefore it follows very plain, from the true notion we have here given of an obstruction, that the same must happen wherever it takes place.'

'Our author supposes the obstructed or stagnated blood to be violently moved by attrition. Indeed, he might as well say, that the blood was at rest, and violently moved at the same time, which are two contradictories.

'Hence it is evident, that the doctrine of inflammations, which may be reckoned the basis of physic and surgery, has been founded hitherto upon a contradiction, and received as a truth by most of the physicians and surgeons in Europe.'

It must be acknowledged that the definition of an inflammation, in the aphorism above cited, is apparently inconsistent: but it ought to be remembered, that in speaking of an inflammation arising from obstruction, we do not confine our idea to the vessel originally affected, but include the aggregate of all the circumjacent arteries in which the velocity of the fluids is increased: in that definition, therefore, a partial stagnation is not incompatible with a more general, and increased attrition.

Dr. Magenist endeavours farther to invalidate the doctrine of Boerhaave, as being repugnant to the curative indications; alleging that, if an inflammation proceeded from a stagnation, or siziness of the blood, serum, or lymph in the capillary vessels, the medicines properly called aperients and attenuants, as *sassafras* and *lignum guaiaci*, would be very effectual in the cure of the disease, even in its more advanced state; but on the contrary, they are found to increase it, by their stimulating quality. In regard to this observation, it proves only the impropriety of attempting to cure a phlogistic and phlegmatic viscosity of the blood by the same medicines. But that attenuating medicines, if not too stimulating, are not injurious, even in acute inflammations, nay, on the contrary, are highly advantageous, both experience and established practice authorize us to maintain: nor can it be admitted as an argument against the supposed proximate cause of a disease, that the symptoms should be increased by the use of a remedy adapted to one intention, while at the same time it is repugnant to a concomitant indication of importance.

The proper definition of an inflammation, from its proximate and immediate causes, is, according to this writer, *an erethism of the vessels, with the velocity of the fluids preternaturally increased*. It is admitted, that in all violent inflammations of membranous and irritable parts, an erethism, or general stricture of the vascular system takes place: but though in inflammations arising from external irritation, such an erethism might be the cause of the disease, yet the supposition of that principle

ciple being the universal and only possible cause of internal inflammations, is contrary to our conceptions of the laws of the animal œconomy, which evince not only the plausibility of obstructions happening in the capillary arteries, but likewise an increased velocity of the fluids in the contiguous vessels, consequent to such accidents. Upon the whole, therefore, it seems evident, that the opinion of an inconsistency in the definition of Boerhaave, proceeds from not distinguishing properly an obstruction, from the inflammation which is propagated by it. We acknowledge, however, that the treatise is ingenious, and that the author discovers a capacity for abstruse investigation.

X. The Summer-House; or, the History of Mr. Morton and Miss Bamsted. 2 Vols. 12mo. Pr. 6s. Noble.

THIS author, though the characters he introduces into his novel are but faintly, and sometimes unnaturally marked, deserves approbation for the simplicity and uniformity of his story.

Mr. Bamsted, a severe, unfeeling father, is going to turn his daughter out of doors for refusing to marry Mr. Shipton, an old bachelor. The young lady is protected and comforted by her amiable mother; but finding the father relentless, a scheme of elopement is contrived and executed between them; and Miss escapes to the house of Mrs. Haynes, who is a mighty good sort of a woman. While they are deliberating on this scheme, a poor woman, with extreme marks of misery in her person and attire, but with an appearance which discovered that she had seen better days, applies to Mr. Bamsted for relief, who drives her away in a barbarous, vociferous manner. Mrs. Bamsted, however, contrives matters so, that, unknown to her husband, the unfortunate stranger is lodged in a neighbouring farm-house; and, after paying her some visits, Mrs. Bamsted discovers in her a woman of excellent sense and polite education, but reduced to the most wretched circumstances, by the cruelty and infidelity of her husband, Mr. Morton, whom she had left in America, together with a young son whom she had by him, and whom she gave over for lost, as thinking he had been carried away by some ruffians who had robbed her house.

In the mean time Mr. Shipton understanding how cruelly Mr. Bamsted had used his daughter, generously gives up all his pretensions to her hand; and Miss Bamsted, thinking that her elopement was an undutiful step, was preparing to return to her father's house, when she received a visit from one Mr.

Darmer,

Dormer, who had seen her at a distance, and was enamoured of her person. This gentleman lived as a companion with the son of Sir Harry Blossom, a whimsical knight, and married to a lady of the same disposition, but friendly, generous, and rich. The son's character resembled those of his parents; and his life having been saved abroad by Mr. Dormer, who had no fortune of his own, he prevailed upon his father to give his companion a draught upon the Bank for ten thousand pounds. By this time, Miss Bamsted having visited Sir Harry with Mrs. Haynes, a reciprocal passion grows up between her and Mr. Dormer, who is relieved from the anxiety he felt about his circumstances by the knight's noble present. Upon paying a visit to Mrs. Haynes's family, he is thunderstruck when he understands that Miss Bamsted's father had carried her away. Mrs. Haynes receives a letter from Miss Bamsted, acquainting her that her husband did not disapprove of Dormer for a son-in-law.

Dormer goes privately in search of his mistress; and in this situation are things at the opening of the second volume. From some ambiguous words dropt by Mr. Bamsted, Mr. Shipton offers to take his daughter without a shilling; but while preparations are making for the wedding, the young lady drops down, to all appearance, dead. The reader will easily conceive that she recovers, and that Mr. Dormer is loitering in the very farm-house where Mrs. Morton had been lodged by Mrs. Bamsted. Upon receiving the account of Miss Bamsted's intended marriage and real illness, he discovers himself to his landlady, Mrs. Woody, to be Almeria's (that is, Miss Bamsted's) lover; and she communicates the discovery to Mrs. Morton, who undertakes to pay a visit in his favour to Mrs. Bamsted. Dormer happens to fall in company with Mr. Bamsted at Mr. Shipton's house; and the latter informs him that he had prevailed with Mr. Bamsted to consent that his daughter should marry Mr. Dormer, to whose person he is an stranger. In leaving Mr. Shipton's house, Dormer finds Mr. Bamsted lying at the foot of a tree in an apoplectic or some other fit, and gives intelligence of it to his wife and domestics time enough for the carrying him home, where he recovered. Dormer, at his return to Mrs. Woody's, found that Mrs. Morton had been successful in her negotiation: but what was his surprise, when he found his own mother in the person of that lady! He relates to her his adventures among the ruffians who had carried him off; how he had been obliged to turn pirate; how he escaped from that infernal crew, and arrived in France, where he met with a great deal of good and bad usage;

Mr.

1. Mr. Bamsted, after his recovery, treated with Mr. Dormer, now Morton, about his marrying his daughter. The reader can entertain no doubt, after this, that floods of love, happiness, and wealth break in upon young Morton; who is soon in such opulent circumstances by the appearance of his father, who is reconciled to his mother, that he is enabled to return Sir Harry his draught for ten thousand pounds; and then he marries his Almeria.

We have already observed, that the story of this novel is simple and uniform; we shall only add, that it has no immoral tendency, unless there is a deficiency of poetical justice with regard to our hero's father.

MONTHLY CATALOGUE.

11. *Letters from a Farmer in Pennsylvania, to the Inhabitants of the British Colonies.* 8vo. Pr. 2s. Almon.

THE author of these Letters, which are generally ascribed to one Mr. Dickenson, tells us, that he has had a liberal education, and has been engaged in the busy scenes of life; that his affairs are easy; that he has money at interest; that he has a library, with some friends who are gentlemen of abilities and learning; and that he believes he has acquired a greater knowledge in history, the laws and constitutions of his country, than is generally obtained by men of his class.

Thus much Mr. Dickenson says for himself; but without impeaching his veracity, we cannot help thinking that he would have proved a much better member of society, had he never learned either to read or write. The work before us is seditions in its principles, superficial in its execution, and tending to the perdition of the country for which the author is so furious an advocate. People on this side the Atlantic ocean, of generous benevolent dispositions, imagined that our American fellow-subjects, when indulged with a repeal of the stamp-act, would rather exceed than fall short in their expressions of duty and gratitude to their mother-country. The publication before us proves the reverse to be the case. It has been adopted, if we are rightly informed, as the political creed of North America; and whatever salsome, unmeaning compliments the author may pay to the legislature of Great Britain, yet his arguments, when stated in the true point of light, tend to prove that the North Americans are as independent upon this country as the Moors, Tartars, or Chinese. We may even venture to go farther (and we can appeal to the evidence

dence of the common sense of those who read his pamphlet for the truth of what we assert), by saying his real meaning is, that Great Britain is dependent upon her colonies.

The letter writer sets out with arraigning an act of the British parliament, as being as injurious in its principles to the liberties of the colonies as the stamp-act was; meaning the act for suspending the legislation of New York. This suspension, he says, is pernicious to American freedom, and justly alarming to all the colonies. Speaking of the act about making provisions for American troops, 'The assembly of New York (says he) either had, or had not, a right to refuse submission to that act. If they had, and I imagine no American will say they had not, then the parliament had *no right* to compel them to execute it. If they had not *this right*, they had *no right* to punish them for not executing it; and therefore *no right* to suspend their legislation, which is a punishment. In fact, if the people of New-York cannot be legally taxed but by their own representatives, they cannot be legally deprived of the privilege of making laws, only for insisting on that exclusive privilege of taxation. If they may be legally deprived in such a case, of the privilege of making laws, why may they not, with equal reason, be deprived of every other privilege? Or why may not every colony be treated in the same manner, when any of them shall dare to deny their assent to any impositions, that shall be directed? Or what signifies the repeal of the *stamp act*, if these colonies are to lose their *other* privileges, by not tamely surrendering *that* of taxation.'

This is a kind of logic which, we will venture to say, amounts to neither more nor less than that Great Britain has no coercive power over her American colonies. That the writer's meaning may not be misunderstood, as if he was piddling at the prerogative, or any set of men, ministers or courtiers, on this side the water, he bravely throws off the mask, and declares war against the British legislature itself. 'The crown might have restrained the governor of New-York, even from calling the assembly together, by its prerogative in the royal governments. This step, I suppose, would have been taken, if the conduct of the assembly of New-York had been regarded as an act of disobedience, *to the crown, alone*; but it is regarded as an act of "disobedience to the authority of the BRITISH LEGISLATURE." This gives the suspension a consequence vastly more affecting. It is a parliamentary assertion of the *supreme authority* of the British legislature over these colonies in *the point of taxation*, and is intended to compel New-York into a submission to that authority.'

In his second letter Mr. Dickenson next says, that the colonies

lonies are as much dependent on Great Britain, as a perfectly free people can be on another. Here we believe he has spoken the real sense of too many of his countrymen; tho' it is either nonsense in terms, or implies that our colonies are entirely independent; for how can a perfectly free people depend upon another? In this letter the author attacks the act for granting duties on paper, glass, &c. and evidently proves, if it proves any thing, that Great Britain depends upon her colonies, because she has no power to impose a tax upon those manufactures of her own which are exported to America. 'Here then (says he) my dear countrymen, rouse yourselves, and behold the ruin hanging over your heads. If you ONCE admit, that Great Britain may lay duties upon her exportations to us, *for the purpose of levying money on us only*, she then will have nothing to do, but to lay those duties on the articles which she prohibits us to manufacture—and the tragedy of American liberty is finished.'

This reasoning is the more curious, as the letter writer all along admits that the manufactures of glass and paper are not prohibited in North America. The remaining letters of this publication tend to prove the wisdom and necessity of the Americans taking arms, rather than subject themselves to the operation of any British act of parliament. We shall not be at all surprized, if this author and his fellow-labourers in the vineyard of sedition, should insist upon the repeal of the navigation act; for if any one of Mr. Dickenson's arguments are valid, it will hold perhaps more strongly against that act than any which has been made since: for when analyzed, it will be found to lay the severest tax that ever was imposed upon the produce and commerce of our American colonies. But tho' the inhabitants of that continent refuse to be good subjects, we hope they do not disdain being honest men. Let the mother-country draw out her account since their first settlement in America, and let us see whether the fee simple of all their possessions in America can repay her.

12. *The True Sentiments of America: contained in a Collection of Letters sent from the House of Representatives of the Province of Massachusetts-Bay to several Persons of High Rank in this Kingdom: together with certain Papers relating to a supposed Libel on the Governor of that Province, and a Dissertation on the Canon and the Feudal Law.* 8vo. Pr. 2s. 6d. Almon.

This (if we mistake not) is a republication of papers originally printed in America; and the whole composes a most daring insult upon the British legislature. How far or in what manner his majesty and his ministers may answer the doctrine
of

of its contents, which is neither more nor less than a bold disavowal of all dependence of our American colonies upon the mother-country, becomes not us to say.

The libel mentioned in the title page relates to governor Bernard, and was printed in the Boston Gazette, February 29, 1768. The reader, from the following transaction, may form some idea of the decency as well as loyalty of the Bostonians; for in England a grand jury could not have hesitated a moment in presenting it as an incendiary letter. The governor, by advice of the council (who behaved with great duty and affection to him, as being invested with his majesty's authority) laid it before the house of representatives, as 'being carried to a length which, if unnoticed, must endanger the very being of government.' That sagacious assembly, upon a division of fifty-six to eighteen, were of a contrary opinion, and refused to take any notice of it, as the grand jury did to present it as a libel. The rest of their proceedings were of a piece; and, if we are not misinformed, they continue to be such as threaten a dissolution of all connections between Old and New England.

The Dissertation mentioned likewise in the title, is said to have been written by Jeremy Gridley, Esq; attorney-general of the province of Massachusetts-Bay, member of the general court, colonel of the first regiment of militia, president of the marine society, and grand master of the Free masons, who died at Boston September 7, 1767.

Mr. Gridley, in this Dissertation, treats the canon and feudal law as the off-spring of all tyranny, the dread of which drove the Bostonians into the wilds of America. The whole performance is a flimsy but lively rhapsody, and concludes as follows:

'The first step that is intended seems to be an entire subversion of the whole system of our fathers, by the introduction of the canon and feudal law into America.—The canon and feudal systems, though greatly mutilated in England, are not yet destroyed. Like the temples and palaces, in which the great contrivers of them once worshipped and inhabited, they exist in ruins; and much of the domineering spirit of them still remains.—The designs and labours of a certain society, to introduce the former of them into America, have been well exposed to the public by a writer of great abilities, [the late Rev. Dr Mayhew] and the further attempts to the same purpose that may be made by that society, or by the ministry or parliament, I leave to the conjectures of the thoughtful.—But it seems very manifest from the st—p—t itself, that a design is formed to strip us in a great measure of the means

of knowledge, by loading the press, the colleges, and even an almanack and a news-paper, with restraints and duties; and to introduce the inequalities and dependances of the feudal system, by taking from the poorer sort of people all their little subsistence, and conferring it on a set of stamp officers, distributors, and their deputies.—But I must proceed no further at present.—The sequel, whenever I shall find health and leisure to pursue it, will be a “disquisition of the policy of the stamp act.”—In the mean time, however, let me add, these are not the vapours of a melancholy mind, nor the effusions of envy, disappointed ambition, nor of a spirit of opposition to government; but the emanations of an heart that burns for its country’s welfare. No one of any feeling, born and educated in this once happy country, can consider the numerous distresses, the gross indignities, the barbarous ignorance, the haughty usurpations, that we have reason to fear are meditating for ourselves, our children, our neighbours, in short, for all our countrymen and all their posterity, without the utmost agonies of heart, and many tears.’

There is too great reason for believing that Mr. Gridley speaks the language of the house of New England representatives; and if so, the public here cannot be surprised if the most vigorous measures are executed, to reduce them to their duty and dependence on the legislature of Great Britain.

13. *Remarks on the Riot Act, with an Application to certain recent and alarming Facts.* 8vo. Pr. 1s. 6d. Kearsly.

These Remarks contain little more than an abuse of lawyers, and a few silly observations upon an account published under the title of “A sketch of Mr. Gillam’s trial,” with which the public is well acquainted. ‘The justification, says our Remarker, of measures so universally detested, and so avowedly unconstitutional, is founded principally on the Riot Act; in the construction of which our lawyers appear to have deviated so far from common sense and common humanity, that I even shudder to enter upon an examination of the proofs of their insensibility.’

From this declaration the reader may form some idea of this writer’s moderation as well as modesty. As to the Sketch he attacks, he is under the greatest obligations to its author, (who we think has drawn it up with truth, candour, and perspicuity) because it has enabled him to put *price one shilling and six-pence* under the title of his pamphlet, though at the expence of common sense and decency.

14. *A Short Examination into the Conduct of Lord M—f—d, through the Affair of Mr. Wilkes.* 8vo. Pr. 6d. Steart.

This verbose writer first rails at ministers and despotism; then calls Mr. Wilkes a phoenix arising from the rubbish of the last parliament; and his North-Britons a Pandora's box; which he opened with such ungoverned vehemence, that all its mischief flew about his own head. He next compares him to Mr. Locke, and afterwards to the methodist preachers; who rant out their divinity with so much fury, that they *sub-*
vert it into blasphemy. He then proceeds to justify the conduct of the noble lord mentioned in his title-page, in a manner which we doubt not will make his lordship blush.

15. *The Court of Star Chamber, or Seat of Oppression.* 8vo. Pr. 6d. Steare.

This pamphlet contains little more than some stale reflections upon the detestable court of Star Chamber, and certain insinuations as if some attempts had lately been made to revive its power. Among other figures of speech made use of by the writer, he calls Magna Charta the English Alcoran. The whole is a pitiful and superficial performance.

16. *A Second Letter to the Right Honourable the Earl T——e, in which the Proceedings relative to J——n W——s, from March 28th to June 18th, are minutely considered; the Person clearly pointed out who was the Cause of the present Distractions; and a Curious Anecdote with regard to Lord M——d's Family, never published before.* 8vo. Pr. 1s. Henderson.

This is a wretched collection of facts already known or published, with reflections and advices by a self-important scribbler.

17. *Liberty Chained: or Patriotism in Chains. A Tragic, Comical, Political Farce, as it was performed by His M——s's S——s, in the Year 1268; which exhibits to the Public a View of the Oppressions under which Liberty groaned, during a most flagitious A——n in that weak R——n; represented in the Characters of Botch, Grapnel, Manfuddle, Chatwell, and Almagma, &c. &c. near the P—— and in St. Gregoir's Fields. Modified by Paul Tell-Truth, Esq.* 8vo. Pr. 1s. Steare.

This is the most illiberal and dull abuse of some of the most respectable names in England, that we have had the misfortune to review.

18. *A Letter to his Grace the Duke of Grafton, on the present Situation of Public Affairs, 8vo. Pr. 1s. Almon.*

This Letter is written by no vulgar hand, and shews an uncommon degree of acquaintance with the present state of parties in this kingdom. We cannot, however, agree with the author's principles of government, as if the distinction between the parties of Whig and Tory, while real, was of service to the kingdom; and that opposition is a necessary agent in our political system, which never can move properly under a general coalition of parties.

The author says, that 'Mr. Pitt made it his boast, though very falsely, that, under his administration, all distinction of parties was, for the first time, abolished.' He thinks that, had his assertion been true, it would have done no service to his country; and that it was the circumstances of the times (meaning those attending the late war) which produced that general acquiescence with which his measures were received. We shall not at all question the operation of those circumstances towards a coalition of parties; but we are old enough to remember when such a coalition did exist without those circumstances; we mean, in the two or three last years of Mr. Pelham's administration.

This writer then proceeds to consider the national debt; and the state of the colonies; and he talks to the noble personage to whom his Letter is addressed, in the very same strain upon the first subject that was made use of in Sir Robert Walpole's time, and has been adopted ever since. He speaks of temporary expedients and contracted measures, and expatiates upon the extensive abilities which a minister at the head of the finances ought to possess. 'The ordinary routine of office (says he) is not made for the present conjuncture.—A real effectual œconomy, and a regard to the burthens with which commerce is oppressed, will be no less his care than the annual reduction of a part of this debt.' All this is true; but has any minister that the king has named, or any that he can name, an assurance of the house of commons, we will not say for one session, but for one week? The earl of Oxford was lord high treasurer at the end of queen Anne's reign, when the national debt did not amount to above fifty millions. Perhaps it amounted to seventy-six when Sir Robert Walpole was premier. But how different was their situation to that of the duke of Grafton, who presides at the treasury-board at a time when the interests and views of public creditors are not calculable? The two great ministers above-mentioned had an easy province to manage, compared to that of his grace.

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As to the affairs of the colonies, we think the letter-writer has left them in the same state he found them, as he does those of Mr. Wilkes; and the sum of his performance is, that his grace of Grafton ought immediately to resign his high post to one of the author's friends or patrons, who is not named.

19. *The Groans of Old England: By a Plain Dealer.* 8vo. Pr. 1s. Steare.

We are strangely tempted in reviewing this pamphlet to reccho groan for groan. It seems to be a republication of some dull invectives against Hanover, during the national outcry against that electorate; for the author says, 'That the strength of the nation, which ought to be employed in our own quarrels, is exhausted for the sake of dominions, the interest of which has no connection with ours; at the same time that the parliament, when they gave this family the throne, took care to separate from the British kingdoms; but what their care has benefited us, our daily experience plainly declares.'

The above quotation will sufficiently evince the writer's information, and his acquaintance with the present state of England. After going through all the common-place complaints of the hungry sons of Old England, he concludes with a proposal for putting the College of Physicians and the liberty of the press under the regulation of licensers.

20. *Liberty: A Poem. Inscribed to John Wilkes, Esq.* 4to. Pr. 1s. Flexney.

We have had so many poems of late concerning Wilkes and Liberty, that we sometimes send them back to our printer, imagining that we have reviewed them before. This was the case with the performance before us; and we can only say, that it is

See saw see

Saw see see.

21. *One thousand, Seven Hundred, Sixty-Eight: or Past 12 o'Clock, and a cloudy Morning.* Canto I. 4to. Pr. 1s. Bingley.

This rhymster might deserve some particular notice on account of his versification, had his satire struck into any new walk of poetry, or animadversion upon public affairs. Some part of his verses are personal; but as in many passages we do not understand them, we presume he was lost in his own *cloudy morning*.

22. *Serious Reflections on the High Price of Provisions. With a Proposal for a Permanent Remedy, by giving an Additional Encouragement to Agriculture.* 8vo. Pr. 1s. Durham.

Shall we never have done with *serious reflections upon*, and *candid enquiries into*, this disagreeable subject? and must we be

perpetually condemned to review the fallibility of infallible remedies for the same? We cannot, however, conceal, that this author writes like a man of sense, and that his reflections are plausible and pertinent. The only original part of his pamphlet, however, is his proposal, which we shall lay before the reader.

‘ I propose, that all the gentlemen, proprietors of lands, and farmers in every county throughout England, should assemble at some convenient place, and fix upon the number of labourers which each person can employ during the year, or the greatest part of the year. They are, likewise, to regulate the price of labour upon a reasonable footing, according to the custom of the county before the commencement of the late war, or as prudence shall direct them. Having settled these matters, they are then to allot upon the commons nearest to the estates and farms where labourers are wanted, a piece of ground for each, on which a house is to be built, at the public expence, for his reception; and he, in consideration of his house, and lot of land, is to accept, for the future, of the regulated wages of the county, as the price of his labour. I do not pretend to determine the exact quantity of land of which a lot should consist; it will, no doubt, depend upon the nature of the soil; but it should be, at least, sufficient for a good kitchen-garden; and if there were enough to maintain a cow, it would be so much the better. There should, however, be no more; for I mean, that it should not be so large as to enable him to live upon it, and quit the profession of a labourer.

‘ The lot is to descend from father to son, or to the daughter and her husband, provided always that the successor accept of it on the terms prescribed by law. Care must be taken that two lots may never be united; and when a man acquires a fortune which puts him in a condition of leaving this way of life; or when his inclination leads him to change it for another more agreeable to him; in short, whatever his motive may be, he should always be at liberty to resign his lot to the county; or he may be indulged with a power of substituting his son, or any other relation, in his stead, according to some settled form.

‘ He is to keep his house in repair, and must be always ready to be hired, as labourers are at present supposed to be; only with this difference, that his wages are fixed by law, and cannot vary. Any neighbouring justice of the peace, upon a complaint being made of his refusing to work, shall have the power of reprimanding him: if he should still continue idle, he may be brought before the justices at the quarter sessions, who shall admonish him publicly; and upon his proving incorrigible, shall

shall order him to be prosecuted at the assizes, where he may be deprived of his house and land by the verdict of a jury. He may plead sickness, or former bad treatment from the farmer who complains against him; for it is always to be understood, that he has the same protection of the law as any other subject. Old age should exempt him from work, or at least from forfeiture, or the punishment of idleness.*

23. *Reflections on Inland Navigations: and a New Method proposed for executing the intended Navigation betwixt the Forth and the Clyde, in a complete Manner, at an Expence a Third less than what that Work has hitherto been estimated at. The same Method applied to almost all Rivers and Rivulets, by which Great Britain and Ireland might have, at a very easy Expence, above 5,000 Miles of New Inland Navigations.* 8vo. Pr. 1s. Cadell.

We have already congratulated our country * upon the noble spirit which distinguishes his present majesty's reign, for introducing inland navigation into his dominions. The communication for sea-vessels between the Forth and the Clyde is undoubtedly the most national, and, when executed, will be the most extensive, of any that ever was attempted in Great Britain, or perhaps in Europe; because, as this author (Mr. Gray) well observes, 'it will bring Ireland and America on the one hand, and Germany and the nations of the Baltic on the other, reciprocally 300 miles nearer each other.'

He admits that 'Mr. Smeaton has, with much solidity and discernment, given a distinct and accurate detail of the requisites for completing a navigation, upon the supposition of digging an artificial canal from sea to sea.' Mr. Gray, in this publication, offers a method different from that of Mr. Smeaton, which he thinks is much more natural, more simple, and founded on the plainest principles of hydrostatics; and, though it would be equally effectual, would require far less expence in the execution. The reader may form some idea of his general plan from the following quotation, which we here give, as being extremely important to the public.

'When water is confined on every side, it naturally places itself upon a level; but if any one part of the confining bank be made lower than the surface, the water will immediately descend by that breach till it meets with some other obstacle; for its gravitation makes it always seek to approach the center of the earth, and its fluidity gives it an easy opportunity of

* See vol. xx. p. 390.

escaping; for a declivity in one part affects the whole surface. Let us suppose a quantity of water, of an equal depth, contained in an oblong vessel, with two sides and two ends, the sides and ends will have an equal pressure upon them; and were the breadth and length to be augmented never so much, yet if the depth be not augmented, the pressure upon the sides and ends is no more in the greater surface than in the smaller; for it is an established principle, that water does not press against its banks according to its surface, but according to its perpendicular height or depth. A canal or a river made navigable by art, is nothing else between lock and lock than this oblong vessel, and the same banks that will contain a small millstream ten feet broad, will suffice to contain a canal 100 feet broad, if the depth in both be equal; and should an overflowing happen, it is altogether indifferent whether the superabundant water escape by the sides or by the end; nay, by the construction which I shall propose, its escaping by the end is attended with particular advantages. I think therefore, that in numberless cases, it may be deemed labour thrown away to carry canals along the sides of rivers at a great expence of digging, extra banking, aqueduct-bridges, tunnels, sluices, &c. when often at a less expence, and to a much better effect, the rivers themselves might be made navigable, without the least cause of apprehension of any excess of water, as in the very construction of the canal the danger of an overflowing may be provided against. The great rapidity and violence of rivers during a flood, has no doubt been the reason that deterred the constructors of canals from risking any communication with them. But though a body of water running down a declivity be a furious giant overturning every thing before him, yet, if this said giant be laid flat upon his back, he loses all his force, and becomes entirely passive, whatever be his size. If they had reflected on this principle, they might have easily seen, that they had it in their power, by banks and dams of a particular construction, to bring almost every river requiring art to render it navigable to this passive state; I say almost every river, because direct cataracts, and perpendicular water-falls must be excepted. Some other rivers also, consisting of a large body of water running down a steep descent, ought to be neglected, because it could hardly be expected, that the profit arising from the navigation could repay the expence of making it.

But that is far from being the case with the two small rivulets that have their course in the tract of the intended navigation. They are both very inconsiderable, are almost dry in summer, and run very gently to the different seas, excepting in

in one place, where one of them has a cataract, which may be easily avoided. The reader, who has not an opportunity of viewing the tract upon the spot, may imagine to himself a narrow valley running transversely for thirty miles from sea to sea, and bounded on the south and north by high and mountainous ground. The middle of this valley is almost a dead level for about ten miles; and two small brooks that rise there form a strait line by running in opposite directions into different seas. The current of those brooks is extremely gentle; for the place where they take their rise has been found by measurement, not to be more than 147 feet above the level of the sea, an idea of which descent may be conceived, by supposing a rope fastened to the top of a steeple 147 feet high, and extended about nine miles before it reaches the ground.

We have given a place to the above passage, because it is applicable not only to the communication between the Forth and the Clyde, but to other inland navigations. As to the preference which either plan ought to enjoy over the other, it cannot be determined without being upon the spot. We cannot, however, help thinking, that Mr. Gray supports his plan with great plausibility; and that, if his calculations are just, it may be practicable, as it certainly will be less expensive than the other.

24. *The Bastard Child, or a Feast for the Church-Wardens, a Dramatick Satire, of two Acts; as it is acted every Day, within the Bills of Mortality. By Sir Daniel Downright. 8vo. Pr. 6d. Serjeant.*

A wretched parody upon the common complaint of churchwardens eating children; that is, devouring in treats and entertainments, between themselves and the justices, all the composition-money they receive for the use of the parish on account of bastards.

25. *Elogy on Prince Henry of Prussia. Composed by his Majesty the King of Prussia; and read by his Order in an extraordinary Assembly of the Academy of Sciences at Berlin. 8vo. Pr. 1s. 6d. Elmsly.*

This performance inspires us with no very high opinion of the royal author's eloquence, even in the original. It is composed with all the air of an academical exercise; but the translation before us sinks it below contempt. Its true elogy is, that it is printed with Mr. Baskerville's best letter and paper.

26. *Philosophia Vera, or a new System of Philosophy, Natural, Moral, and Divine; very concise, but comprehensive; much desired by, and very interesting to Mankind in general. By Elias Newman, Gent. 8vo. Pr. 1s.*

By this pompous and ostentatious title-page, we find, that Mr. Newman has a most exalted opinion of his philosophical system. Some of the notions he has advanced are certainly new; but we can never be persuaded to think, that the world will look upon this performance in the same advantageous light in which it is viewed by the author.

27. *Letters to the Author of a Free Enquiry into the Nature and Origin of Evil. To which are added three Discourses. 1. On Conscience. 2. On Inspiration. 3. On a Paradisiacal State. By the Rev. R. Shepherd, Fellow of C. C. C. Oxford. 8vo, Pr. 3s. Flexney.*

A considerable part of this work was published some time since.

With respect to the general question, the author tells us, that the doctrine of the origin of evil, as revealed in scripture, appears to him more consonant to reason, and more consistent with the attributes of God, than any other scheme human ingenuity has suggested, even the plausible solution urged by the Free Enquirer.

The performance of that ingenious and adventurous author certainly abounds with many sprightly fallies of imagination, and acute observations, but is open to many objections. This letter-writer treats it with great freedom, and, we must confess, seems to have pointed out some contradictions, inconsistencies, and false conclusions.

In the first discourse annexed to these Letters, the author enquires, how far conscience is, or is not, a full and sufficient rule of action.

The Free Enquirer having made it a doubt, whether any one can possibly know when he himself is inspired; and having supposed it utterly impracticable, that he should ever produce indubitable credentials of his divine commission to others who are uninspired (there being no marks by which the fact can be ascertained, nor any faculties in the human mind which are able to distinguish it) this writer, in his second discourse, endeavours to shew, that it implies no contradiction to suppose, that God can instantaneously enlarge the faculties of the human mind, whenever he sees good; that such instantaneous enlargement of the intellectual faculties may be very well supposed

posed perceptible by the person himself, on whom such effect is wrought; that such perception is to himself sufficient conviction of his inspiration; and that certain criteria may be established, by which real inspiration will be sufficiently distinguished from all false pretences to it.

In the third discourse, which is in Latin, he attempts to prove, that the doctrine of a primæval state of innocence and happiness has not only the sanction of scripture, but was a received opinion among the Egyptians, and adopted by the Greeks and Romans; and also, that such a notion is most consistent with reason, most agreeable to the attributes of God, and to the nature of man. The probability, or even the possibility of such a state having existed, our author thinks, will greatly contribute to the demolition of the fabric which the Free Enquirer has erected; for, says he, 'if there ever was such a state, that is, if the nature of man will admit of such a state, what hinders but that such a state might have continued? Whereas the theory in question proceeds upon a supposition that it is impossible such a state should ever have existed, and entirely rests on this hypothesis.'

Adam and Eve, we can easily suppose, were innocent and happy, at their first introduction into the world; but we do not see any consequences arising from hence which are sufficient to subvert the Enquirer's hypothesis; and it is certain, that the speculations of some writers on this topic, are no better than amusing dreams.

28. *Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches; occasioned by Perusal of the Confessional.* 8vo. Pr. 2s. White.

This is one of the best answers that has appeared to the Confessional, but, like the rest, contains several frivolous and inconclusive arguments in behalf of systematical confessions. The author has in some places run into a disagreeable and unnecessary prolixity, by taking notice of minute circumstances which do not affect the principal question. But battologies and logomachias are the chief ingredients of controversial writings; otherwise two hundred pages would be reduced to twenty; and authors lose some of their importance by appearing in the character of pamphleteers.

As we may reasonably suppose that the generality of our readers are pretty well satiated with the controversy occasioned by the Confessional, we shall not trouble them with a particular account of this production; but refer those to the work itself, who have leisure and inclination to pursue the subject.

29. *A Dialogue between Isaac Walton and Homologiftes: in which the Character of Bishop Sanderson is defended against the Author of the Confessional.* 8vo. Pr. 1s. Fletcher.

In the year 1650, an oath of engagement was framed by the parliament in these words: "I A. B. do promise, that I will be true and faithful to the commonwealth of England, as it is now established, without king or lords."

Upon this occasion, a question was put to Dr. Sanderson, whether a royalist, who had taken the oath of allegiance to king Charles I. might conscientiously take this engagement.

He answers, that this oath admits of two senses, one stricter, the other more moderate. The stricter is this: "I acknowledge the sovereign power of this nation, whereunto I owe allegiance and subjection, to be rightly stated in the house of commons, wherein neither king nor lords (as such) have, or henceforth ought to have, any share. And I promise that I will perform all allegiance and subjection thereunto; and maintain the same with my fortunes and life, to the utmost of my power."

The more moderate is the following.

"Whereas, for the present, the supreme power in England [under which power I now am] is actually possessed and exercised by the house of commons, without either king or lords; I promise that, so long as I live under that power and protection, I will not contrive or attempt any act of hostility against them; but living quietly and peaceably under them, will endeavour myself, faithfully in my place and calling, to do, what every good member of a commonwealth ought to do, for the safety of my country, and preservation of civil society therein."

The doctor then endeavours to prove, that the latter was most probably the sense of the imposers. But for his answer he has been censured by the author of the *Confessional*, who (as the charge is stated in this Dialogue) alledges,

That what he hath given as the more probable sense of the engagement is evidently not so;

That he himself did not believe his construction of it to be such as the imposers intended, or would allow;

That, if his querist was doubtful about the meaning of it, he ought in conscience to have referred him to these imposers;

That in reasoning upon the engagement, he is inconsistent with his own doctrine concerning the covenant;

And, That the design of this tract on the engagement was to encourage prevarication with a state-oath among the friends of the exiled king.

The author of this piece defends Dr. Sanderson, against these
several

several charges, and more particularly endeavours to shew, that the imposers, for political reasons, were contented, that the latter should be the declared sense of the engagement.

He has introduced Isaac Walton, who composed the life of bishop Sanderson, as one party in the Dialogue; to the other he has given the name of Homologistes; and as far as the Confessional is responsible for any thing said by him, it is either referred to or quoted.—The subject is debated in a liberal and ingenious manner.

30. *Remarks upon the Rev. Mr. Whitefield's Letter to the Vice-Chancellor of the University of Oxford; in a Letter to the Rev. Mr. Whitefield. By a late Member of the University of Oxford.* 8vo. Pr. 1s. Fletcher.

This is a very judicious and spirited answer to Mr. Whitefield's letter.

31. *A Letter to a young Gentleman under Sentence of Death.* 8vo. Pr. 3d. Nicoll.

A piece of the quintessence of methodism, worked up into 'Salve for a sore conscience.'

32. *The Creed of Eternal Generationists. Compiled from the Writings of some of those sensible, consistent, and orthodox Gentlemen.* By Isaac Harman. 8vo. Pr. 6d. Johnson.

This writer has collected some of the dogmas and positions of Dr. Gill, Mr. Brine, and others, concerning the supposed eternal generation of Jesus Christ; and, by setting them in opposition to one another, has represented them as a system of contradictions.

33. *The Invalidity of Schismatical and Heretical Baptism proved from Reason, Scripture, Councils, and Fathers.* By Orthodoxus. 8vo. Pr. 6d. Steare.

This writer tells us, that heretics and schismatics are no part of the church; that they are under the influence of the devil, and in communion with him; that they constitute a society with him at their head; that into this society they can only initiate; and that true baptism is only to be had where there is a true church. Now 'the church,' says he, is a society of people professing the same faith, and living under the same laws. This society, however much dispersed, must live in a unity of faith and sameness; their faith must be the doctrines and precepts revealed by Christ, and taught by his apostles and

and their successors, and always received as such *every where, and by all people.*

If the condition, expressed in the latter part of this paragraph, be necessary to constitute a true church, there can be no true church upon earth; for it is impossible to mention any creed, or system of doctrines which *all people* receive as the genuine doctrines of Christ: consequently, upon this writer's principles, there can be no such thing as true baptism.

The distinguishing characteristic of this author is an intemperate zeal for the point he undertakes to establish.

34. *The real Antiquity and Authority of the Church of Rome vindicated and proved from the Scriptures of Truth, &c.* 8vo. Pr. 1s. 6d. Johnson.

The following paragraph will be sufficient to convince every reader of understanding, that this performance is a piece of nonsensical trumpery.

'How greatly mistaken, and blasphemous are they, who take upon them to teach men, saying, God's word is a dead letter; and that, men must have another spirit, besides the word to understand the word. Thus like Pharaoh's gentlemen, or fellows of his royal society, Nebuchadnezzar's wise men, our modern reviewers, with our spiritual teachers, dare be blasphemous enough to take upon them the giving an account of the Spirit, separate from the Word, by their expositions and spiritual teachings, as immediately inspired, or directly sent from heaven, but are no wiser than the fellows of Pharaoh's royal society, or modern reviewers, &c. Happy the man not overtaken by these spiritual gentlemen, nor by the reviewers or fellows of Pharaoh's royal society, &c. but simply gives heed to the word of God, as the very mind of God, and all that is necessary to make men happy in time, and in eternity.'

At the conclusion he says, 'It amounts to a demonstration, that the present church of Rome is antichrist, is that beast; the mass book is that image to the beast, agreeable to the pagan worship; and her, that is, the beast's infallibility and authority, is from the dragon, which dragon is the devil. Thus the real antiquity, power, and infallibility of the church of Rome is vindicated, and proved from the scriptures of truth.'

35. *Remarks on the Public Service of the Church; with some Directions for our Behaviour there.* By a Clergyman of the Church of England. Highly proper to be understood by People of all Ranks and Ages. 8vo. Pr. 6d. Hooper.

As many people are guilty of mistakes and improprieties, in the performance of divine service, in the church, this writer,

to obviate all irregularities of this nature, has drawn up a series of observations on the Liturgy, interspersed with occasional directions to the congregation: and, for the benefit of the common people, has thrown them into a compendious form. Some of these remarks are his own; others are extracted from Bisse's Beauty of Holiness.

For the entertainment—or, considering the nature of the work, we should rather say—for the edification of our readers, we shall present them with three or four of his directions, relative to the behaviour of the people during the time of divine service.

‘ Let those who are troubled with any violent cough, omit attending on *public* worship, till such time as they are better; for, in such cases, God will readily accept of their *private* devotions, when done with a conscientious and pious intention.

‘ This also should be done by such persons as cannot attend church without taking an infant in their arms: for what attention can *they* pay to divine service, who are constantly busied in quieting a child, whose frequent noise is not only a trouble to themselves, but a disturbance to the whole congregation?

‘ I must openly condemn any kind of *trifling*, such as adjusting of the dress, counting of money, cutting the nails, reading different parts of the prayer-book, and many other things of the like nature, as I have, from time to time, observed, in the course of divine service. In this they take advantage from the height of the pews, hugging themselves in being obscured from the sight of others: but let such persons remember, they are in the presence, and under the immediate eye of God, who is nicely watchful of all their actions and thoughts, and will punish the offender, at a time when he least expects it.

‘ Another thing I have often observed, and which I cannot help taking notice of, which is, that of people's starting up at the least extraordinary noise: if a book or stick but fall, or a dog but bark, (which animal should be shut up at home, and not suffered to enter the church, it not only being wicked and profane, but frequently a great disturber of devotion) I say, let a stick but fall, a dog but bark, or any other like trivial accident, and you shall have twenty persons starting up, even from their knees, in the midst of a prayer, and stretching out their necks, to see what is the matter, to the great contempt of worship, and the manifest destruction of devotion. Whenever I see this happen, I cannot but conclude, that such people have not a spark of piety, or the least sense of religion; and am secretly led to wish, they would rather stay at home, than come to church, to make a mock of God, and disturb other people; for such behaviour, as every other of the same kind

kind I have mentioned, is not only bidding a defiance to God and good men, but to good sense and good manners.

One other thing I must take the liberty to mention, and I have done; that is, the improper use of the *fan*, which, I fear, indulges too many with an opportunity of hiding, under the pretence of modesty, or that of veiling their faces from the inspection of others; (an idle custom this, as both face and hands should be held open, and directed up towards heaven.) I say, I fear it indulges too many with an opportunity of hiding, under these pretences, their *mock piety*, or, what is little different, their impious *drowsiness*, or wilful *indivotion*. Too often have I seen the profanest levities, and most indecent fooleries, committed behind that fashionable machine: it may, perhaps, be of singular service at *other times*, and in *other places*, by concealing a whisper, sparing a blush, or preventing a confusion; but in the *house of God*; where every one should collect their scattered thoughts, as if they were going to die, they should not have the least temptation to the contrary. It were sincerely to be wished, therefore, that the female part of every congregation would, for the future, leave this temptation to levity at home; for a truly devout worshipper can never want a guard against wanderings.

In this extract we evidently discern the air and manner of that enterprising genius, who has converted Hogarth's prints into lectures of morality.

36. *The Principles of Infidelity and Faith consider'd in a comparative View. Two Discourses preached before the University of Oxford, at St. Mary's in the Morning, at St. Peter's in the Afternoon, on the First Sunday in Lent; March 21, 1768. By John Rawlins, M. A. of Christ Church. 8vo. Pr. 1s. Fletcher and Co.*

This writer gives us a general view of the various ill-concerted schemes of Atheists and Deists, and sets in an opposite light the advantages which arise from a true Christian faith. He then considers some of the principal pleas of unbelievers; and concludes with an application to the friends of revealed religion.

These Discourses are ingenious, though there are some passages in them which an accurate and elegant writer would wish to correct. They may be very serviceable to young students in divinity, as they contain a synopsis of the chief controversies now subsisting between unbelievers and Christian writers.



THE CRITICAL REVIEW.

For the Month of *August*, 1768.

ARTICLE I.

The History of Hindostan ; from the earliest Account of Time, to the Death of Akbar ; translated from the Persian of Mahummud Casim Ferishta of Delhi. Together with a Dissertation concerning the Religion and Philosophy of the Brabmins ; with an Appendix, containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times. By Alexander Dow. Two Vols. 4to. Pr. 1l. 10s. Becket and De Hondt.

WE have already * given our opinion of a work somewhat similar to this, but executed in a very different manner. Mr. Dow is a very sober admirer of the authorities from which he writes, and talks of them like a sensible, rational man, even while he is recounting their absurdities. Though he held a military post in Bengal, he applied himself to the study of the Persian tongue, which is the most polite and universal of any in Asia ; and made such a progress in it, that he translated this History from the original of Mahummud Casim Ferishta of Delhi, who flourished about the beginning of the seventeenth century. He had also formed a design to compile, from various authors, that very essential part of the history of the Mogul empire, which is not comprehended in the translation before us. For this province he was the better qualified, by enjoying the patronage of the present Mogul ; but from various causes he was obliged to discontinue his undertaking, and to return to Europe.

* See vol. xx. p. 145.

The History before us is rather part of that of the Mahometan empire in India, than a general account of the affairs of the Hindoos; and Mr. Dow very candidly tells us, that what his original says concerning India prior to the first invasion of the Afghan Mussulmen, which we apprehend happened about the 970th year of the Christian æra, is far from being satisfactory. Ferishta's accounts were collected from Persian authors; and he was unacquainted with the Sanscrita, or learned language of the brahmins, in which the internal history of India is composed. Our translator seems to think pretty highly of the authority of the brahmins, who, according to his narrative, form a kind of college of free-masons; for their rites, learning, discipline, and doctrine, have remained from the most remote antiquity inscrutable to all but themselves.

We are far from insinuating the least distrust of what Mr. Dow advances on the subject of the brahmins; and we think that great credit is due to his researches, by his declaring that he found himself obliged to differ almost in every particular concerning the religion of the Hindoos, from Mr. Holwell. We must, after all, be of opinion, that an accurate European author, with the very best information that can be obtained, is liable to be imposed on in those Eleusinian rites and ceremonies. The East Indians are of all people the most mysterious; nor does it much signify to the learned world, whether Pythagoras borrowed his philosophy from the brahmins, or the brahmins from him. By the best accounts we have, many reveries, some truth, and a great deal of morality are in common to both; but who can speak with precision upon a subject in which the most enlightened is forced to acknowledge his ignorance? and were it otherwise, who can answer that the play would be worth the candle, or that the discovery could answer the trouble? We shall therefore take the liberty to omit many of the religious and philosophical contents of the dissertation concerning the Hindoos, which Mr. Dow has prefixed to his History, though it may afford great entertainment to some readers. The following quotation, however, from a dialogue between Brimha, the Wisdom of the Divinity, and Narud, or Reason, who is represented as the son of Brimha, is a very uncommon specimen of the Hindoo philosophy.

Narud. O father! thou first of God, thou art said to have created the world, and thy son Narud, astonished at what he beholds, is desirous to be instructed how all these things were made.

Brimha. Be not deceived, my son! do not imagine that I was the creator of the world, independent of the divine mover,

mover, who is the great original essence, and creator of all things. Look, therefore, only upon me as the instrument of the great Will, and a part of his being, whom he called forth to execute his eternal designs:

“ *Narad.* What shall we think of God ?

“ *Brimba.* Being immaterial, he is above all conception ; being invisible, he can have no form ; but, from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where.’

After some metaphysical and other jargon, Narad proceeds as follows:

“ *Narad.* What is the nature of that absorbed state which the souls of good men enjoy after death ?

“ *Brimba.* It is a participation of the divine nature, where all passions are utterly unknown, and where consciousness is lost in bliss.

“ *Narad.* Thou sayst, O father ! that unless the soul is perfectly pure, it cannot be absorbed into God : now, as the actions of the generality of men are partly good, and partly bad, whither are their spirits sent immediately after death ?

“ *Brimba.* They must atone for their crimes in hell, where they must remain for a space proportioned to the degree of their iniquities ; then they rise to heaven to be rewarded for a time for their virtues ; and from thence they will return to the world, to reanimate other bodies.

“ *Narad.* What is time ?

“ *Brimba.* Time existed from all eternity with God : but it can only be estimated since motion was produced, and only be conceived by the mind from its own constant progress.’

We have exhibited these quotations as being much more consonant to the received opinions of true philosophy, than those to be met with in other publications of this kind, but we cannot give them credit for their very high antiquity ; and perhaps some readers may agree with us, that they contain indigested morsels of Pythagorism, debased Christianity, and true philosophy. The following extract, however, bids fair to prove that, through all its allegorical veils, the religion of the true brahmîns is neither more nor less than materialism.

“ In India, as well as in many other countries, there are two religious sects ; the one look up to the divinity through the medium of reason and philosophy ; while the others receive, as an article of their belief, every holy legend and allegory which have been transmitted down from antiquity. From a fundamental article in the Hindoo faith, that God is the soul of the world, and is consequently diffused through all nature,

ture, the vulgar revere all the elements, and consequently every great natural object, as containing a portion of God; nor is the infinity of the Supreme Being easily comprehended by weak minds, without falling into this error. This veneration for different objects has, no doubt, given rise among the common Indians, to an idea of subaltern intelligences; but the learned brahmins, with one voice, deny the existence of inferior divinities; and, indeed, all their religious books, of any antiquity, confirm that assertion.

The fair inference from this quotation, we will venture to say, is, that the learned brahmins exclude from the system of their religion the belief of a particular Providence.

We shall, for the reasons already hinted at, omit our author's account of the ancient history of Hindostan, before it was invaded by the Moslems or Mussulmen, from which time we perceive that its great lines coincide with those of the Moslem historians of the califate. We think, however, that the latter possess a fancy and genius superior to Ferishta, and that their narratives of the same facts are more amusing, though perhaps they may be less genuine. We wish that Mr. Dow had compared the narratives of Abulfeda al Makin and other Moslem historians with Ferishta, where they treat of the same facts. If our reader has any inclination to gratify his curiosity in that respect, he may consult the third volume of the *Modern Universal History*.

Sultan Mamood, or, as he is called by the above authors, Mahmud of Gazna (Ferishta calls it Ghizni) makes the greatest figure in the first volume of this History. He flourished in the year of the Hegira 387, which answers to the 997th of the Christian æra. He was a son of the valiant Subuktagi, one of the soldiers of fortune who had formed an empire from the ruins of the califate. He was absent from court at the death of his father, who appointed Ismaiel, Mamood's younger brother, to succeed him. Mamood soon asserted his birth right, and defeated his brother, who died in prison. The following particulars are extracted from Mr. Dow's work, and serve to give the reader some idea of that great conqueror's character, as well as of Ferishta's manner of writing.

We are told by historians, that sultan Mamood was a king who conferred happiness upon the world, and reflected glory upon the faith of Mahomed: that the day of his accession illuminated the earth with the bright torch of justice, and cherished it with the beams of beneficence. Others inform us, that in his disposition, the sordid vice of avarice found place, which however could not darken the other bright qualities of his

his mind. A certain poet says, that his wealth was like a pearl in the shell; but as poets hunt after wit rather than truth, therefore we must judge of Mamood by his actions, from which it appears that he was indeed a prince of great economy, but that he never withheld his generosity upon a just and proper occasion. We have the testimony of the Farsi Bilad, wrote by Abu Nisr Muscati, and of the famous Abul Fazil, that no king had ever more learned men at his court, kept a finer army, or displayed more magnificence than sultan Mamood. All these things could not be done without expence; so that the stigma of avarice must have been owing to two particular circumstances of his life, which ought by no means to have stamped his general character with that sordid vice.

The two circumstances in a few words were these. Having a great propensity to poetry, in which he made some tolerable progress himself, he promised Sheek Phirdoci a golden mher* for every verse of an heroic poem which he was desirous to patronize. Under the protection of this promise, that divine poet wrote the unparalleled poem called the Shaw Namma, which consisted of sixty thousand couplets. When he presented it to the king, he repented of his promise, telling the poet, that he thought sixty thousand rupees might satisfy him for a work which he seemed to have performed with so much ease and expedition. Phirdoci, justly offended at this indignity, could never be brought to accept of any reward, though sultan Mamood would after reflection have gladly paid him the sum originally stipulated; the poet, however, took ample revenge in a satire of seven hundred couplets which he wrote upon that occasion.

Sultan Mamood, who it is reported was defective in external appearance, said one day, observing himself in a glass, "The sight of a king should brighten the eyes of the beholders, but nature has been so capricious to me, that my aspect seems the picture of misfortune." The vizier replied, It is not one of ten thousand who are blessed with a sight of your majesty's countenance, but your virtues are diffused over all. But to proceed with our history.

We have already observed, that the father of sultan Mamood was Subuctagi. His mother was a princess of the house of Zabulkan, for which reason she is known by the name of Zabuli. He was born in the year 357 of the Higerah, and, as the astrologers say, with many happy omens expressed in the

* A mher is about fourteen rupees; this coin was called mher from having a sun stamp upon it. Mher signifies the sun, in the Persian.

horoscope of his fate. Subuctagi being asleep at the time of his birth, dreamed that he beheld a green tree springing forth from his chimney, which threw its shadow over the face of the earth, and screened from the storms of heaven the whole animal creation. This indeed was verified by the justice of Mamood; for if we can believe the poet, in his reign the wolf and the sheep drank together at the same brook. In the first month of his reign a vein of gold, resembling a tree of three cubits in circumference, was found in Seistan, which yielded pure gold till the reign of sultan Mussood, when it was lost in consequence of an earthquake.

When sultan Mamood had settled his dispute with his brother, he hastened to Balich, from whence he sent an ambassador to Amir Munfur, emperor of Bochara, complaining of the indignity which he met with in the appointment of Buctusin to the regency of Chorrassan: it was returned to him for answer, that he was already in possession of the territories of Balich, Turmuz, and Herat, which held of the empire; and that there was a necessity to divide the favours of Bochara among her friends. Buctusin, it was also insinuated, had been a faithful and good servant.

But sultan Mamood, not discouraged by this answer, sent Abul-Hassen Jemmavi with rich presents to the court of Bochara, and a letter in the following terms: "That he hoped the pure spring of friendship which had flowed in the time of his father should not now be polluted with the ashes of indignity; nor he himself reduced to the necessity of divesting himself of that obedience which he had hitherto paid to the imperial family of Samania."

When Abul Hassen delivered his embassy, his capacity and elocution appeared so great to the emperor, that desirous to gain him over to his interest by any means, he bribed him at last with the honours of the vizarit, but never returned an answer to Mamood. Sultan Mamood having received information of this transaction, through necessity turned his face towards Neshapoor; and Buctusin, advised of his intention, abandoned the city, and sent the emperor intelligence of his situation. Amir Munfur, upon this, exalted the imperial standard, and in the rashness of inexperienced youth, hastened towards Chorrassan, and halted not till he arrived at Sirchus, Sultan Mamood, though he well knew that Amir Munfur was in no condition to oppose him, yet gratitude to the imperial family of Samania wrought so much upon his mind, that ashamed of measuring spears with his lord, he evacuated the country of Neshapoor, and marched to Murghab. Buctusin, in the mean time, treacherously entered into a confederacy with Faek, and forming a conspiracy in the camp of Amir Munfur,

Munfur, seized upon the person of that prince, and cruelly put out his eyes. Abdul, the younger brother of Munfur, who was but a boy, was advanced by the traitors to the throne. Being however afraid of the resentment of sultan Mamood, the conspirators hastened to Murve, whither they were pursued by the sultan with great expedition. Finding themselves, upon their march, hard pressed in the rear by Mamood, they halted and gave him battle. But the sin of ingratitude had darkened the face of their fortune, so that the gales of victory blew upon the standards of sultan Mamood. Faek carried off the young king, and fled to Bochara, and Buftusih was not heard of for some time; but at length he found his way to Faek, and begun to collect his scattered troops. Faek, in the mean time, fell sick, and soon went into the regions of death. Elich Chan seizing upon the opportunity offered him by that event, marched with an army from Kashgar to Bochara, and rooted Abdul Mallick and his adherents out of the empire and the soil of life. Thus the prosperity of the house of Samania, which had continued for the space of one hundred and twenty-seven years to illuminate the firmament of empire, set for ever in darkness.

Notwithstanding the extensive conquests of Mamood, and his becoming the most powerful emperor of his time, he still owned the calif of Bagdat for his superior, and paid him all the respect which was due from a tributary. This submission arose from his zeal for the laws of Mahomet; and he seems to have adopted the doctrine of that great impostor, that non-conformity with Mahometanism is a sufficient warrant for waging the most unjust wars, and perpetrating the most inhuman massacres. It is of no great importance whether Mamood was a real or pretended zealot, but he was at the head of enthusiasts who embraced his doctrine, and performed wonders under his command. His first expedition to Hindostan was about the year of Christ 1000. We cannot enter into particulars; but his success was great, and his acquisitions incredible. His second expedition soon succeeded the first; and his third was undertaken in 1004. The rajas or Indian princes opposed him with great spirit: nothing, however, could withstand the valour of Mamood, and the enthusiasm of his followers.

In his fourth expedition, which he undertook about the year 1006, he had a great battle with a raja, one Elich Chah, whom he at last defeated, chiefly by his own personal valour. The sultan (says our author) after this victory, proposed to pursue the enemy, which was thought unadvisable by his generals, on account of the inclemency of the season, it being then winter, and the troops hardly capable of motion: but

the king was positive in his resolution, and marched two days after the runaways. On the third night, a great storm of wind and snow overtook the army of Mahmood in the desert. The king's tents were with much difficulty pitched, while the army was obliged to lie in the snow. Mahmood having ordered great fires to be kindled around his tents, they became so warm, that many of the courtiers began to turn off their upper garments, when a facetious chief, whose name was Dilk, came in shivering with cold. The king observing him, said, Go out, Dilk, and tell the Winter that he may bust his cheeks with blistering, for here we value not his resentment. Dilk went out accordingly, and returning in a short time, kissed the ground, and thus presented his address: "I have delivered the sultan's message to Winter; but the sorry season replies, that if his hands cannot tear the skirts of the king and his attendants, yet he will so execute his power to night on his army, that in the morning his majesty shall be obliged to saddle his own horses."

The king smiled at this reply, but it presently rendered him thoughtful, and determined him to proceed no farther. In the morning some hundreds of men and horses were found to have perished with the cold.

Mahmood's fifth expedition was undertaken about the year 1008, or the year of the Hegira 399, at which time he was obliged to entrench himself and his troops against a confederacy of the rajas. The consequences are remarkable.

The king having thus secured himself, ordered a thousand archers to his front, to endeavour to provoke the enemy to advance to the entrenchments. The archers accordingly were attacked by the Gickers, who, notwithstanding all the sultan could do, pursued the runaways within the trenches, where a dreadful scene of slaughter ensued on both sides, in which five thousand musketeers in a few minutes drank the wine of martyrdom. The enemy at length being slain as fast as they advanced, the attack became fainter and fainter, when on a sudden the elephant upon which Annajpal rode took fright at the report of a gun, and turned his face to flight. This circumstance struck the Hindoos with a panic, for thinking they were deserted by their sovereign, they immediately followed the example. Abdulla Tal, with six thousand Arabian horse, and Asilla Hajib, with ten thousand Turks, Afghans, and Chillaies, pursued the enemy for two days and nights; so that twenty thousand Hindoos were killed in their flight, together with the great multitude which fell on the field of battle.

This circumstance of the elephant being frightened, at that time, by the noise of a gun, is taken notice of by Mr. Dow, who observes, that they are mentioned by many Eastern writers

ters of this period; and, indeed, there can be no doubt of the fact, that the Chinese, long before this date, knew the use of great artillery and gunpowder. It was probably introduced into Germany by some of the European soldiers who had served under Tamerlane; and it is possible that the materials of the composition might have been discovered by a German monk or chemist.

Mamood, after this, proceeded with irresistible rapidity in his conquests; but a reader who is not acquainted with the Barbaric manner of computing, must be at a loss to form proper ideas of the plunder he made in gold and jewels. We may easily, however, conceive it to have been immense; for it happened very conveniently for him, that the breaking and carrying away the massy idols of the Hindeos formed part of his creed, and therefore became with him a religious duty.

His sixth expedition was in the year of Christ. 1011, and his seventh in 1013. His eighth was in 1016; and upon his return from it to Ghizni, covered with victory and loaded with spoil, he ordered 'a magnificent mosque to be built of marble and granate, of such beauty and structure, as struck every beholder with astonishment and pleasure. This mosque he afterwards adorned with such beautiful carpets, chandeliers, and other ornaments of silver and gold, that it became known by the name of the Celestial Bride. In the neighbourhood of this mosque he founded an university, which he furnished with a vast collection of curious books, in various languages, and with natural and artificial curiosities. He appropriated a sufficient fund for the maintenance of the students, and learned men who were appointed to instruct the youth in the sciences.

It is not to be dissembled, that however entertaining this work is, and whatever its authenticity may be, yet the English reader is under great disadvantages from the very commendable punctuality of Mr. Dow in retaining the original names of men and places. We think, in some passages, he would not have violated his fidelity, if he had contracted the barbarously-sounding appellations of his originals into any single name, so as the person or the place might be known by it, instead of multiplying so scrupulously as he has done their designations in the Persian tongue. The authors of the Modern part of the Universal History have, in this particular, exceeded Mr. Dow, by a tenacious attachment to names, some of which are a line and a half long. The practice, however, is natural in writers, who being completely masters of a language, are not bound to reflect, that what is familiar to them may sound unipouth to their readers.

Perishta describes the city of Ghizni, at this time, as the richest and most pompous in the world. Of this we must entertain

ertain some doubt, because we have heard of none of those stupendous ruins which still mark the glories of Rome and Athens, and other cities of far greater antiquity than Ghizni. We shall not trespass farther upon the reader, in giving the particular dates of Mamood's subsequent expeditions (which were above twelve) into Hindostan. It is sufficient to say, that the history of his successes, conquests, and acquisitions, would appear fabulous, were they not rendered credible by those of the East India company in the same country. Had Mamood encountered any other than the effeminate Hindoos, we should have entertained higher ideas of his prowess and valour. It is not, however, to be doubted that he was a brave, indefatigable prince, and endowed with many noble qualities for government. Upon his last victorious return to his capital, he died of the stone in the sixty-third year of his age, and in the year 1078 of the Christian æra.

Mamood's succession was disputed between his two sons, Mohummud and Musaood. They were twins, and Musaood, who was the elder, prevailed.

[*To be continued.*]

II. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LVII. For the Year 1767.* 4to. Pr. 15s. Davis and Reymers. Concluded.

ARTICLE XXVI. contains experiments on the Peruvian bark, by Thomas Percival, M. D. F. R. S. formerly published*.

Number twenty-seven is an inquiry into the probable parallax and magnitude of the fixed stars, from the quantity of light which they afford us, and the particular circumstances of their situation, by the Rev. John Michell, B. D. F. R. S.

The hypothetical method here proposed, is to inquire what would be the parallax of the sun, if he were removed so far from us, as to make the quantity of light, which we should then receive from him, no more than equal to that of the fixed stars.

In this paper we find the following solution of the twinkling of the fixed stars.

* Having never yet seen any solution of the twinkling of the fixed stars, with which I could rest satisfied, I shall offer the following, which may not perhaps be found an inadequate cause of that appearance; at least it has undoubtedly some share in producing it, especially in the smaller stars.

* Vide Critical Review, vol. xxv. p. 105.

• It is not, I think, unreasonable to suppose, that a single particle of light is sufficient to make a sensible impression upon the organs of sight. Upon this supposition, a very few particles of light, arriving at the eye in a second of time, will be sufficient to make an object visible, perhaps not more than three or four; for though the impression may be considered as momentary, yet the perception, occasioned by it, is of a much longer duration: this sufficiently appears from the well-known experiment of a lighted body whirled round in a circle, which needs not make many revolutions in a second, to appear as one continued ring of fire. Hence then it is not improbable, that the number of the particles of light, which enter the eye in a second of time, even from Sirius himself, may not exceed three or four thousand; and from stars of the second magnitude, they may therefore probably not much exceed an hundred. Now the apparent increase and diminution of the light, which we observe in the twinkling of the stars, seems to be repeated at not very unequal intervals, perhaps about four or five times in a second: why may we not then suppose, that the inequalities, which will naturally arise from the chance of the rays coming sometimes a little denser and sometimes a little rarer, in so small a number of them as must fall upon the eye in the fourth or fifth part of a second, may be sufficient to account for this appearance? An addition of two or three particles of light, or perhaps of a single one upon twenty, especially if there should be an equal deficiency out of the next twenty, would I suppose be very sensible: this seems at least probable from the very great difference in the appearance of stars, whose light is much less different than, I imagine, people are in general aware of; the light of the middlemost star in the tail of the great Bear does not, I think, exceed the light of the very small star next to it, in a greater proportion than that of about sixteen or twenty to one; and Monsieur Bouquier tells us, in his *Traité d'Optique* before-mentioned, that he finds a difference in the light of objects of one part in sixty-six sufficiently distinguishable.

• It will perhaps be objected, that the rays coming from Sirius are too numerous to admit of a sufficient inequality, arising from the common effect of chance, so frequently as would be necessary to produce this effect, whatever might happen in respect to the smaller stars; but till we know what inequality is necessary to produce this effect, we can only guess at it either one way or the other; there is, however, another circumstance, that seems to concur in the twinkling of the stars, besides their brightness, and this is a change of colour. Now the red and blue rays being very much fewer, I apprehend, than those of the intermediate colours, and therefore
much

much more liable to inequality from the common effect of chance, may help very much to account for this phenomenon, a small excess or defect in either of these making a very sensible difference in the colour.

It will now naturally be asked, why the frequency of the changes of brightness should not be often much greater, as well as sometimes less, than that above-mentioned, and why the interval of the fourth or fifth, or some such part, should be pitched upon, rather than the fortieth or fiftieth part of a second, or than a whole second, &c. for, according to the length or shortness of the time assumed, the changes that will naturally occur, from the effect of chance, will be smaller or greater in proportion to each other. The answer to this question will, I think, tend to render the above solution more probable, as well as to throw a good deal of light upon the whole subject. The lengths of the times then between the changes of brightness, if I am not mistaken, depend upon the duration of the perception before-mentioned, occasioned by the impression of the light upon the eye, than which they seem to be neither much longer nor shorter. Whatever inequalities fall within a much shorter time than the continuance of this perception, will necessarily be blended together, and have no effect, but as they compose a part of the whole mass; but those inequalities, which fall in such a manner as that they may be assigned to intervals nearly equal to, or something greater than the continuance of this perception, will be divided by the imagination, which will naturally follow, and pick them out as they arise.

Twenty-eight. Thermometrical observations at Derby.

Number twenty-nine is an attempt to interpret the legend and inscription of a very curious Phœnician medal, by the Rev. John Swinton, B. D. F. R. S.

Article thirty contains remarks on the very different accounts that have been given of the fecundity of fishes, with fresh observations on that subject; by Mr. Thomas Harmer. The author of this paper has been at great pains to ascertain the number of eggs in several kinds of fishes; which he did by the following method. He weighed first the whole spawn with averdupois weight; then taking a small piece of it, consisting of twenty, thirty, or forty grains, as was most convenient, he likewise weighed that carefully, and counted the exact number of eggs it contained, calculating afterwards what number of eggs was contained in each grain, and what in the whole spawn. From this process, he has made out a table of the number of eggs in several species of fishes, which amazes us with the fecundity of that part of the creation, and is as follows.

TABLE,

T A B L E.

Names of the Fish.		2.	3.	4.	5.	6.	7.
		Their weight.	Weight of spawn.	Fecundity.	Portion of sp. weigh'd.	No. of eggs to a gr.	Time of Examination.
		oz. dr.	grains.		gr.		
Carp	No. 1	16 12	1265	101.200	46	80	May 25,
	2	25 8	2571	203.109	55	79	April 4,
Cod-fish	No. 1	2 14	182½	133.407	29	294	Dec. 23,
	2	3 8½	152	225.568	19	731	Feb. 21,
Flounder	No. 1	6 12	598	351.026	26½	587	Dec. 18,
	2	24 4	2.200	1.357.400	24	617	March 14,
Herring	No. 1	4 3	367	32.663	48	89	ditto,
	2	5	236½	21.285	48½	90	Oct. 8, 1763,
	3	3 13	259	23.569	52½	91	29,
	4	5 10	480	36.960	53	77	Oct. 2, 1764,
	5	4 6½	366	29.646	57	81	25,
	6	4 8	420½	27.753	51	66	ditto,
Lobster	No. 1	5 1	490½	32.863	41½	67	Nov. 3,
	2	14 8	7227	7227	14	17	Oct 18,
Mackarel	No. 1	20 —	1027	454.961	33	443	April 4,
	2	20 —	949	430.846	24	454	Aug. 11,
Perch	No. 1	8 9	765½	546.681	32	447	June 20, 1764,
	2	5 10	502	20.582	85	41	29,
Pickarel	No. 1	56 4	5100½	49.304	70	97	18, 1765,
	2	48 10½	3184	33.432	43	24½	April 5,
Prawn	No. 1	(127 gr.)	—	3.806	—	243	6,
	2	(94½ gr.)	—	3.479	—	287	25,
Roach (or what I took to be of that species)	No. 1	2 —	114	9.604	—	247	Nov. 25,
	2	6 8	671	43.615	68	102	March 19,
Shrimp (with light coloured spawn)	No. 1	(17½ gr.)	3	3.057	—	972	May 12,
	2	(39 gr.)	7	6.807	—	—	ditto,
Ditto (with dark colour)	No. 1	(31 gr.)	5	4.090	—	818	ditto,
	2	(22 gr.)	4	2.849	—	712	ditto,
Smelt	No. 1	2 —	149½	38.27	30	256	Feb. 21,
	2	(289½ gr.)	50	14.411	—	238	Mar. 21, 1764,
Tench	No. 1	1 14	157½	29.925	40½	190	27, 1765,
	2	1 12	145½	30.991	20	213	28,
	3	1 7	149	24.287	20	163	ditto,
	4	1 5	136	23.800	20	175	ditto,
	5	14 8	542½	100.362	20	185	June 13,
	6	5 —	179½	38.772	20	216	28,
	7	40 —	533½	383.252	—	—	May 28, 1764,
	8	8 8	224	230.087	25	525	3, 1765,
	9	8 14½	284½	83.104	20	371	10,
	10	9 8	284½	108.963	20	383	ditto,
	11	12 8	366	138.348	22½	378	ditto,
	12	27 9½	1069	350.482	23	178	June 11,
	13	14 15	866	138.560	20	160	ditto,

‘No. 1. of the tenth certainly had a much larger number of eggs; but being extremely distended with spawn; and unluckily let fall before it was brought to me, the enveloping skin in which the eggs were contained was broke, which made it difficult to determine some circumstances relating to this fish; it however had the number of eggs I have set down, at the lowest way of reckoning, and I believe many thousands more.

‘I have taken no notice of several fractions in the number of eggs contained in a grain in many cases, choosing to fall rather below than to exceed the truth, in all the fish I have given an account of in this table. I have been scrupulously exact in all particulars, excepting what are contained in the second column, which gives the weight of the fish I examined, in which the utmost nicety was not necessary: some few might weigh a little more or a little less; but all were nearly of the weight set down, and much the greatest part exactly so.’

The next article is an account of an hydro-enterocele, appearing like an hydro-sarcocele, and ending in the death of the patient, in which the intestine had passed from the hernial sac into that of the hydrocele, by which the strangulation was formed. Communicated by Mr. Le Cat, F. R. S.

Thirty-two. *Novorum quorundam in re electrica experimentorum specimen, quod Regiæ Londinensi Societati mittebat die 26 Aprilis 1766, Joannes Baptista Beccaria, ex scholis Pii, R. S. soc.* This article contains thirty-seven experiments on inanimate substances.

Number thirty-three. *Specimen historię naturalis Volgensis. Auctore J. R. Forster.* The author of this paper, after giving a short account of the country situated on the banks of the Volga, exhibits a view of its various natural productions, arranged in their proper classes, and interspersed with occasional remarks.

De problemate quodam algebraico, deque evolutione mechanicae cujusdam curvæ inter infinitas hypermechanicas, quæ determinatæ æquationi satisfaciunt. Auctore Pio Fantoni, Mathematico Bononiensi. Communicated by Sir Horace Mann, his majesty’s envoy at Florence.

Article thirty-five is a memoir concerning the most advantageous construction of water-wheels, &c. by Mr. Mallet of Geneva. This article being on a useful branch of mechanics, we would gladly have given our readers a full account of it; but it would not be intelligible without the plate by which it is illustrated.

The next is a new method of constructing sun-dials, for any given latitude, without the assistance of dialling scales, or logarithmic calculations. By James Ferguson, F. R. S.

This article, likewise, would be unintelligible without the plate.

Thirty-seven. On the formation of islands. By Alexander Dalrymple, Esq.

The hypothesis of this author is, that the islands of the sea owe their origin to an accumulation of coral, by the violence of the winds. What first led him to this deduction, was an observation of a Sooloo pilot, that all the islands, lying to the N. E. coast of Borneo, had shoals to the eastward of them; the westerly winds not attacking them violently, as being covered on that quarter by Borneo.

Thirty-eight is an attempt to determine the height of the sun's atmosphere, from the height of the solar spots upon the sun's surface; by the Rev. Mr. Horsley, F. R. S.

Thirty-nine. Observations of the sun's eclipse, on the 16th of August, 1765, taken at Caën in Normandy; by Nathanael Pigott, Esq; of Whiston, in Middlesex.

Number forty contains, An extract of a letter from John Ellis, Esq; F. R. S. to Dr. Linnæus, of Upsal, on the animal nature of the genus of Zoophytes, called Corallina.

The writer of this letter endeavours to prove, from a chemical analysis, that the Corallina is actually of an animal nature, and not a vegetable, of the nature of the genus of conserva, as contended for by some other naturalists.

Article forty-one is, An account of the *actinia sociata*, or clustered animal-flower, lately found on the sea-coasts of the new-ceded islands; by John Ellis, Esq; F. R. S. As this extraordinary animal unites two remarkable genera in the system of nature, which professor Linnæus had classed far from each other, it may be agreeable to our readers to extract an account of it.

The one is the *actinia* or animal flower, the other the hydra or fresh-water polype.

The *actinia*, called by old authors, as Aldrovandus, Johnston, &c. *Urtica marina*, from its supposed property of stinging, is now more properly called by some late English authors the animal flower. This name seems well adapted to it; for the claws, or tentacles, being disposed in regular circles, and tinged with a variety of bright lively colours, very nearly represent the beautiful petals of some of our most elegantly fringed and radiated flowers, such as the carnation, marygold, and anemone. As there are great variety of species of this animal, so these species differ from each other in their form. The bodies of some of them are hemispherical, others cylindrical, and others shaped like a fig. Their substance likewise differs; for some are stiff and gelatinous, others fleshy and muscular; but they are all capable of altering their shape, when they extend their bodies and claws in search of their food. We find them

on our rocky coasts at low water, fixed in the shallows to some solid substance, by a broad base like a sucker; but they can shift their situation, though their movement is very slow.

‘ They have only one opening, which is in the center of the uppermost part of the animal; round this are placed rows of fleshy claws; this opening is the mouth of the animal, and is capable of great extension: it is amazing to see what large shell fish some of them can swallow, such as muscles, crabs, &c. when it has sucked out the fish, it throws back the shells thro’ the same passage. Through this opening it likewise produces its young ones alive, already furnished with little claws, which, as soon as they fix themselves, they begin to extend in search of food.

‘ They are found all round the coasts of England; but the coasts of Sussex and Cornwall furnish us with the greatest varieties of them. The islands in the West Indies are likewise remarkable for many kinds of them.’

‘ The hydra, or fresh-water polype, is that extraordinary animal so well known to the curious, from the discoveries of Mr. Abraham Trembley, F. R. S. in its re-production after it had been cut into pieces. When it is extended, it is of a worm-shaped figure, and of the same tender substance with the horns of a common snail.

‘ It adheres by one end like a sucker to water plants and other substances: the other end, which is the head, is surrounded by many arms or feelers placed like rays round a center: this center is its mouth, and with these arms, which are capable of great extension, it seizes small worms and water insects, and brings them to its mouth; often swallowing bodies larger than itself: when the food is digested in the stomach, it returns the remains of the animal it feeds on, through its mouth again, having no other visible passage from its body.

‘ Their manner of multiplying is from eggs, which they produce in autumn; but the most common is from their sides, in which there first appear small knobs, or papillæ; as these increase in length, little fibres are seen rising out of the circumference of their heads, which they soon use to procure food. When they are thus arrived at a mature state, they send forth other young ones from their sides: so that though many of them soon fall off, and provide for themselves, yet the animal frequently branches out into a numerous offspring, growing out of one common parent, each of which not only procures nourishment for itself, but for the whole family.’

The next paper is a letter from Edward Wortley Montagu, Esq; F. R. S. to William Watson, M. D. F. R. S. containing some new observations on what is called Pompey’s pillar, in Egypt.

This

This curious and learned gentleman, in surveying the above-mentioned pillar, observed, that the hieroglyphics, with which part of it is covered, are reverberated from whence he concludes, that the pillar was not erected whilst these were held sacred characters. He likewise discovered, under the shaft of the pillar, and about a foot within the circumference, something sticking fast to the base, which, on being detached, proved to be a medal of Vespasian, in fine order.

The revealed hieroglyphics, says the ingenious traveller, are a proof that this amazing monument was not erected before Pompey's time; and as there is no mention of it in Strabo, or any one of the ancient writers that I have met with, it seems plain it was not known before the time of Vespasian. This medal could not by any accident, I think, have been introduced above a foot within the circumference of the shaft; therefore I suppose it was placed there when the pillar was erected, which from thence I conclude to have been done to the honour of that emperor; and perhaps on his restoring the cripple to the use of his limbs.

Number forty-three is part of a letter from Dr. Watson to Dr. Huxham, at Plymouth, giving some account of the late cold weather. Dated at London, February 14, 1767.

Forty-four is a description of an electrometer, invented by Mr. Lane; with an account of some experiments made by him with it.

The use of this instrument is, to determine the comparative quantity of electric fluid, with which, for any given experiment, the coated phial is impregnated.

The forty-fifth article is, Of the increase and mortality of the inhabitants of the island of Madeira. By Dr. Thomas Heberden, F. R. S.

Next follows an account of some very large fossil teeth, found in North America, and described by Peter Collinson, F. R. S.

These teeth were discovered some feet below the surface of the ground, and from their shape, size, and substance, appear to have appertained to elephants; but how they should be found in a country where there is no authority of such animals having ever existed, naturalists will be puzzled to account for.

Number forty-seven is a sequel to the foregoing article.

Forty-eight is a catalogue of the fifty plants from Chelsea garden, presented to the Royal Society, by the Apothecaries, for the year 1766.

Article forty-nine contains an account of some neutral salts made with vegetable acids, and with the salt of amber; which shews that vegetable acids differ from one another; and that

the salt of amber is an acid of a particular kind, and not the same with that of sea salt, or of vitriol, as alledged by many chemical authors. By Donald Monro, M. D. physician to his majesty's army, and to St. George's hospital, F. R. S.

The judicious author of this paper, so well known in the medical world for his excellent treatises on the dropsy, and diseases of the British military hospital, has rendered his name still more conspicuous, by one of the most curious discoveries of modern chemistry. It had been the general opinion, that vegetable acids were all nearly of the same nature; but by the account here delivered, of neutral salts, made with these acids, and the fossil, or mineral alkali, it appears, that, in fact, they differ materially from one another; which diversity is likewise illustrated by two beautiful plates. Twenty-four experiments are related in this curious investigation, which we would recapitulate, did not the importance of the conclusion annexed, render it necessary to insert a longer quotation than our limits can well admit of.

‘ From the experiments above related, it is evident that physicians have hitherto been in a great mistake, in believing that all vegetable acids were nearly of the same nature; for from them it should seem that almost each of the acids, called vegetable, has something peculiar to itself, and upon future trials may be found to have different virtues and properties.

‘ The different appearance of the neutral salts above-mentioned, from that of those produced by the union of the fossil alkali with any of the mineral acids, seems to make it doubtful whether the vegetable acids derive their origin from the mineral; or whether they are not new substances, generated either in the vessels of plants by means of the vegetative process, or by fermentation, or by the force of fire. If they owe their origin to the mineral acids, they are certainly so much changed in their virtues and properties by the combination of new particles, and by the processes they have undergone, that they may be looked upon as distinct bodies in many respects.

‘ From what has been said, it is evident that the number of true neutral salts * is infinitely greater than what has been supposed, of late, by chemists; and it is probable that many of the neutral salts, above described, may prove to be excel-

* ‘ By true neutral salt is meant, a salt made with an acid and one of the three alkalies; the word *true* is added to these salts, to distinguish them from neutral salts made with earths or metals, and acids.

lent remedies in the cure of diseases, as well as useful in many manufactories.

‘ As there is such a variety of vegetable acids, and as each of them produces a distinct neutral salt with each of the three alkalies, I think it would be right to distinguish them from one another by particular names; the salts made with the vegetable alkali may be called *vegetable salts*, as both the acid and the alkali are vegetable substances; those made with the fossil alkali *neutral salts*; and those made with the volatile alkali *ammoniacal salts*, as all the neutral salts hitherto made with this alkali have gone by this name. Thus we may call the three neutral salts made with lemon juice: 1. Vegetable salt of lemons. 2. Neutral salt of lemons, 3. Ammoniacal salt of lemons.

‘ By means of these neutral salts we may be enabled to discover many of the properties of vegetable acids, and particularly the different degrees of affinity or attraction between them and alkaline salts; thus, for example, if we dissolve in water some of the neutral salt of currants, and add some lime juice or some vinegar, and then evaporate and chrySTALLIZE; if we obtain a neutral salt of currants, we conclude that the acid of currants has a greater affinity or attraction to the alkali than the acid of limes or of vinegar; but, if we get a neutral salt of limes, or of vinegar, we conclude that these acids have a greater affinity with the alkali than the juice of currants.

‘ As I am sensible that this account of vegetable neutral salts is very incomplete, and that I have done little more than given a very superficial description of their external appearance; and as it will probably require a length of time, and the labours of many, to discover fully their virtues and properties, I shall recommend it to those who may prosecute this subject to endeavour to ascertain the following facts:

‘ 1. What degree of cold or of heat is generated on the mixture of each acid with the different alkaline salts; and likewise to try the same experiment with each neutral salt at the time of its solution in water.

‘ 2. What quantity of pure alkaline salt it takes to saturate any determined quantity of each of the vegetable acids.

‘ 3. What figure each neutral salt assumes when it is first crystallised, and likewise after it has been purified, and again dissolved in water and crystallised.

‘ 4. What quantity of water it takes to dissolve any determined quantity of each salt.

‘ 5. What effects these salts or their solutions in water have on oils, sulphur, ardent spirits, metals, earths, and other sub-

substances; what substances they mix easily with, and to what bodies they prove a menstruum, or assist in dissolving.

‘ 6. How far they agree in their virtues and properties with the neutral salts made with mineral acids, and with each other.

‘ 7. What effects they have on the human body; whether they promote more particularly the perspiration or the secretion by the kidneys, or whether they act more readily on the bowels, and promote the discharge by stool; and to ascertain the exact and proper doses of each.

‘ 8. And lastly, what effects fermentation and distillation have on native vegetable acids; and to observe and compare the appearances of the neutral salts made with these acids in their different states: viz. 1. In their native state. 2. When made into wine. And, 3dly, when made into vinegar; and likewise when made with acids brought over by the force of fire, or distilled from the same juices in each of the three different states mentioned.

‘ And in order to facilitate their labours, I shall conclude this long paper with observing,

‘ 1st, That all vegetable juices used for making neutral salts ought to be strained through a cloth, and then filtered through paper, before they are saturated with the alkaline salt; and that, after they are saturated, they ought to be allowed to stand for some days, and some of them for weeks, and then be filtered again, before they are evaporated.

‘ 2dly, That it is of use to clarify many of these juices, after being saturated, with the whites of eggs.

‘ 3dly, That it is sometimes easier to obtain a neutral salt, by evaporating with a boiling heat, than with a slow or gentle fire; as the heat of boiling water coagulates, and throws up a quantity of viscid juices to the surface, which cannot be easily separated by any other means.

‘ 4thly, That the sweeter any fruit is, and the more it abounds with saccharine or viscid juices, the more difficult it is to obtain a neutral salt; and for this reason I have not hitherto been able to get any neutral salt from the saturated juices of pears or of cherries.

‘ 5thly, That, in cases where we are obliged to employ water mixed with the fruits cut small, instead of their juices, it is right to peel off the skins before we attempt to saturate the acid; otherwise the alkaline salt is in danger of uniting with, and rendering soluble in water, the gross oils with which the skins generally abound, which afterwards prevent the crystallisation of the neutral salts.’

The

The last article in this volume is, Experiments on the distillation of acids, volatile alcalies, &c. shewing how they may be condensed without loss, and how thereby, we may avoid disagreeable and noxious fumes; in a letter from Mr. Peter Woulfe, F. R. S. to John Ellis, Esq; F. R. S.

This ingenious invention promises great improvement in several chemical processes, and at present is productive of a discovery repugnant to universal opinion, which is, that the acid of sea salt is stronger than the oil of vitriol, in the proportion of $44\frac{1}{2}$ to 31.

III. *The Rudiments of English Grammar, adapted to the Use of Schools; with Notes and Observations, for the Use of those who have made some Proficiency in the Language.* By Joseph Priestley, LL. D. F. R. S. 12mo. Pr. 2s. 6d. Becket and De Hondt.

MR. Dryden, in his dedication of *Troilus and Cressida* to the earl of Sunderland, makes this remark: 'How barbarously we yet write and speak your lordship knows, and I am sufficiently sensible in my own English; for I am often put to a stand in considering whether what I write be the idiom of the tongue, or false grammar and nonsense couched under the specious name of anglicism.'

At this day we may make the same observation with equal propriety: for though the English language has great energy, variety, richness, and elegance, it has never been perfectly refined; many barbarous and ungrammatical phrases are still in use, and inadvertently adopted by almost every writer.

The word *methinks*, is a solecism, resembling the broken English of a travelling Jew.

Most an end, though used by the celebrated author of the *D. L.* is unintelligible jargon.

Further instead of *farther*, *forthwith*, *howbeit*, *much ado*, *to and fro*, *wheresoever*, *thereafter*, *herewith*, *whereof*, *a great while ago*, *now and then*, *as how*, *by and by*, *howsoever*, *seeing that*, and the like, are barbarous and unnecessary expressions.

The following are still more exceptionable, as they are not only barbarous but tautological: *evermore*, *furthermore*, *for ever and ever*, *wherewithal*, *oftentimes*, *round about*, *near at hand*.

In the writings of Shakespeare, Addison, and others, we meet with *worser* and *lesser*; but these are gross corruptions: *betterer* would be equally justifiable.

Death is frequently called the *latter end* of man; but these words imply a *former end*; which is a palpable absurdity.

These kind of people, and *these sort of things*, are phrases in which one of the most essential rules of grammar is violated.

A few men is an expression equally ungrammatical: *a* denotes the singular, and *few* the plural number.

There is the same impropriety in the combination of such words as these: *a twelve month, many a time, a great many, every three years, now a days*.

Some writers use the preter tense instead of the participle, in this manner: *I have chose a companion for life; I have took care of your books; I have wrote a letter*; but this way of speaking is as improper as it would be to say, *I have saw a great curiosity; I have did my duty; or I have went a journey*.

Be they never so good, is not only an inelegant, but an ungrammatical expression; instead of *never* we should say *ever*.

To fall out with, to fall foul of, to put him into the head of it, to be beholden to, to set a going, to set about, to set light by, to bring about, to bear rule, to make out, to seek after, to give over, to give into, &c. are phrases which ought to be avoided by every writer who has any regard for the purity and elegance of his diction.

You was there, you was here, you was pleased, are common expressions; but *you was* is false grammar; because *you* as well as *ye* is the second person plural: for though we speak to one person only, we unanimously say, *you are, you have, you had, you shall*; and if any one should use the verb in the singular number, and say, *you art, you hast, you hadst, you shalt*, he would be deemed ignorant of the common rules of grammar. For this reason we ought always to say *you were*, and not *you was*.

It may be observed, that the French, the Italians, and we believe all other nations in Europe use both the pronoun and the verb in the plural number, though they speak to one single person: thus the former say, *vous êtes fort obligeant*, and the latter, *voi siete molto gentile*.

M. de Vaumoriere, in his *Art de Plaire dans la Conv. Ent.* 2. gives a reason for this custom: *Parmi nous, &c.* 'Among us civility requires that we should use the plural in speaking to one single person; as an intimation, perhaps, that we esteem him alone as much as many others.'

These instances will be sufficient to shew the justice of Mr. Dryden's observation, and to convince us that our language will admit of great improvement in grammatical accuracy. Let no writer imagine that this is an object unworthy of his attention: a competent knowledge of grammar is certainly the foundation upon which all literature, properly so called, ought to be raised. *Minus sunt ferendi*, says an excellent judge, *qui hanc artem [grammaticam] ut tenuem ac jejunam cavillantur*;

quæ

quæ nisi oratori futuro fundamenta fideliter jeceris, quicquid superstruxeris corrumpet. Quint. l. i. c. 4.

The author of the work now before us has subjoined to this new edition of his Grammar many useful notes and observations, in which he has pointed out a great number of galli-
cisms and other improprieties, which have insinuated themselves into the stile of some of our most eminent writers.

Our philological readers will not be displeased with the following remarks :

‘ Of the Prepositions *to* and *for*.

‘ Agreeable to the Latin and French idioms, the preposition *to* is sometimes used in conjunction with such words as, in those languages, govern the dative case * ; but this construction does not seem to suit the English language. *His servants ye are, to whom ye obey.* Romans. *And to their general's voice they soon obeyed.* Milton. *The people of England may congratulate to themselves, that the nature of our government, and the clemency of our kings, secure us.* Dryden. *Something like this has been reproached to Tacitus.* Bolingbroke on History, vol. I. p. 136.

‘ *To* seems to be used instead of *for* in the following sentences. *Deciding law-suits to the northern counties.* Hume's History, vol. IV. p. 191. *A great change to the better.* Hume's Essays, p. 133. At least *for* is more usual in this construction.

‘ *To* seems to be used improperly in the following sentences. *His abhorrence to that superstitious figure.* Hume's History, vol. VI. p. 323, i. e. *of.* *Thy prejudices to my cause.* Dryden. i. e. *against.* *Consequent to.* Locke. i. e. *upon.* *The English were very different people then to what they are now.* Smollett's Voltaire, vol. I. p. 178.

‘ In several cases, *to* may be suppressed ; but if there be two clauses of a sentence, in the same construction, it should either be omitted, or inserted in both alike. *The people stole his gibbet, and paid it the same veneration, as to his cross.* Hume's Hist. vol. II. p. 39.

‘ The place of the preposition *for*, had better have been supplied † by other prepositions in the following sentences. *The*

* This sentence may perhaps be more accurately and elegantly expressed in this manner : ‘ Agreeably to the Latin and French idioms, the preposition *to* is sometimes used in conjunction with words which, in those languages, govern the dative case.’

† We would rather chuse to say—‘ The place of the preposition *for* might have been better supplied by other prepositions.’

worship of this deity is extremely ridiculous, and therefore better adapted for the vulgar. Smollett's *Voltaire*, vol. I. p. 203. i. e. 10. To die for thirst. Addison. i. e. of or by. More than they thought for [of]. Dalember's History of the Expulsion of the Jesuits, p. 132. I think that virtue is so amiable in herself, that there is no need for [of] the knowledge of God, to make her beloved and followed. Smollett's *Voltaire*, vol. I. p. 30. If the party chuse to insist for [upon] it. Law Tracts, vol. I. p. 70.

‘ The preposition *for* is used in a peculiar sense in the following passage: *And prejudices for prejudices, some persons may be apt to think, that those of a churchman are as tolerable as of any other.* Law Tracts, vol. I. p. 184. i. e. if prejudices on all sides be fairly compared,

‘ *For* is superfluous in the phrase, *more than he knows for.* Shakespear. This is only used in familiar and colloquial style.

‘ Of the Prepositions *with* and *upon*.

‘ The preposition *with* seems to be used where to would have been more proper in the following sentences. *Reconciling himself with the king.* Hume's History, vol. IV. p. 176. *Those things which have the greatest resemblance with each other frequently differ the most.* Smollett's *Voltaire*, vol. III. p. 65. *And that selection and rejection should be consonant with our proper nature.* Harris's three Treatises, p. 205. *Conformable with.* Addison. *The history of St. Peter is agreeable with the sacred text.* Newbery's New Testament.

‘ Other prepositions had better have been substituted for *with* in the following sentences. *Glad with [at] the sight of hostile blood.* Dryden. *He has as much reason to be angry with you as with him.* Preceptor, vol. I. p. 10. *Conversant with a science.* Pope. *In* would have been at least equally proper. *They could be prevailed with [upon] to retire.* Hume's History, vol. IV. p. 10.

‘ In the following sentence *to dispense with myself* is used in the same sense as *to excuse myself.* *I could not dispense with myself from making a voyage to Caprea.* Addison.

‘ The preposition *with* and a personal pronoun sometimes serves for a contraction of a clause of a sentence. *The homunculus is endowed with the same locomotive powers and faculties with us.* Trifram Shandy, vol. I. p. 5. i. e. *the same faculties with which we are endowed.*

‘ The oblique case of the personal pronouns is used in conjunction with this preposition by way of emphasis, without any other addition to the sense, as *away with thee, get thee gone with thee* &c.

* These seem to be vulgar and ungrammatical phrases.

‘ The

* The preposition *on* or *upon* seems to be used improperly in the following sentences. *I thank you for helping me to an use* (of a medal) *that perhaps I should not have thought on* [of]. Addison on Medals. *Authors have to brag on* [of]. Pope. *Censorious upon all his brethren.* Swift, perhaps *of.* *His reason could not attain a thorough conviction on those subjects.* Hume's History, vol. VII. p. 355. *A greater quantity may be taken from the heap, without making any sensible alteration upon it.* Hume's Political Essays, p. 12. i. e. in. *Every office of command should be entrusted to persons on* [in] *whom the parliament could confide.* Macaulay's History, p. 112.

* This preposition seems to be superfluous in the following sentence. *Their efforts seemed to anticipate on the spirit, which became so general afterwards.* Hume's Hist. vol. III. p. 5.

* We say, *to depend upon a thing*, but not *to promise upon it.* *But this effect we may safely say, no one could beforehand have promised upon.* Hume's History, vol. VIII. p. 75. It might have been, *have promised themselves.*

* Of the Prepositions *in*, *from*, and others.

* The preposition *in* is sometimes used where the French use their *en*, but where some other preposition would be more agreeable to the English idiom. Some of the following sentences are examples of this. *He made a point of honour in* [of] *not departing from his enterprises.* Hume's History, vol. I. p. 402. *I think it necessary, for the interest of virtue and religion, that the whole kingdom should be informed in some parts of your character.* Swift. i. e. *about*, or *concerning.* In some of these cases, *in* might with advantage be changed for *so* or *inso.* *Painters have not a little contributed to bring the study of medals in vogue.* Addison. On the other hand, I have found *into* put for *in*: *engaged him into attempts.* Hume's History, vol. V. p. 162. *To be liable in a compensation.* Law Tracts, vol. I. p. 45.

* It is agreeable to the French idiom, that *in* is sometimes put for *with.* *He had been provided in a small living by the duke of Norfolk.* Hume's History, vol. VIII. p. 68.

* In some familiar cases, there is an ellipsis of this preposition. *It was esteemed no wise probable.* Hume's History, vol. VII. p. 315. but this construction hardly suits grave style.

* *In* is superfluous in the colloquial phrase, *he finds me in money and cloaths, &c.*

* The preposition *from* had better be changed in the following sentences. *The estates of all were burthened by fines and confiscations, which had been levied from them.* Hume's History, vol. VII. p. 315. *He acquits me from mine iniquity.* Job. better

Job Whytt's *Observations on the Dropsy in the Brain*.

ter of. Could be have profued from [by] repeated experiences. Hume's History, vol. VIII. p. 259.

' From seems to be superfluous after forbear. He could not forbear from appointing the pope to be one of the god-fathers. Ib. vol. VIII. p. 282.

' The preposition *among* always implies a number of things; and therefore cannot be used in conjunction with the word *every*, which is in the singular number. Which is found among every species of liberty. Hume's Essays, p. 92. The opinion of the advance of riches in the island seems to gain ground among every body. Hume's Political Essays, p. 71.

' There seems to be some impropriety in the use of the preposition *under* in the following sentence. That range of hills known under the general name of Mount Jura. Account of Geneva.

' The preposition *through* is sometimes supplied by a very particular construction of the adjective *long*; thus *all night long*, and *all day long*, are equivalent to, *through all the night*, *through all the day*.

' Sometimes *a* is put for *in*. But the Bassa detains us till he receives orders from Adrianople, which may probably be a month a coming. Lady Montague's Letters, vol. I. p. 147. i. e. *in coming*.'

This work is a valuable addition to that of the accurate and judicious Dr. Lowth; and, we hope, will contribute to the refinement of the English language.

IV. *Observations on the Dropsy in the Brain*, by Robert Whytt, M. D. late Physician to his Majesty, President of the Royal College of Physicians, Professor of Medicine in the University of Edinburgh, and F. R. S. To which are added his other Treatises never hitherto published by themselves. 8vo. Pr. 2s. 6d. Becket.

THIS volume is the posthumous publication of a late celebrated author, whose untimely fate is still deplored as a loss to medical learning, which he cultivated with signal abilities. A genius for experiment, attentive observation, rational induction, and extraordinary industry, are conspicuous in all his writings, and qualified him for promoting the advancement both of the theory and practice of physic. With what superior lustre he shone forth in either department, his universal reputation in the medical world can testify; and his ingenious researches will be applauded by posterity while the love of science and experiment endures.

As most of the treatises in this volume have been published in former collections, we shall give an account only of that which is original, entitled, *Observations on the Dropsy in the Brain*: and this being a disorder which has been very imperfectly treated of by physicians, we presume it will not be improper to present our readers with the sentiments of this learned author concerning it.

In the beginning of the treatise he informs us, that the most frequent and fatal species of the internal *hydrocephalus* is found in the ventricles of the brain, immediately below the *corpus callosum*, and is that with which medical writers seem to have been least acquainted; and after producing the various accounts delivered by them on this subject, he remarks, that none of them have favoured us with the signs by which we may distinguish a dropsy of the ventricles of the brain from other diseases affecting that organ; the reason whereof he thinks may be, 'that those patients who were carried off by this disease have been generally supposed to die of a fever ending in a *coma*; and in such cases the head is seldom opened.' The symptoms of this disorder are so accurately described, that we shall insert intire the account of the two first stages.

' FIRST STAGE.

' Children who have water in the ventricles of the brain begin to have many of the following symptoms, four, five, or six weeks, and in some cases much longer, before their death.

' At first they lose their appetite and spirits; they look pale, and fall away in flesh; they have always a quick pulse, and some degree of fever. In some cases I have seen a *hydrocephalus* attended with a considerable degree of fever, which had frequent remissions, but without any order or regularity: In other cases the paroxysms came on pretty regularly in the evening, and then the disease was taken for a slow, irregular, nervous fever, or for one occasioned by worms. At this time, in children of five years and upwards, I have found the pulse at a hundred and ten, in others at a hundred and twenty, and in a few cases at a hundred and thirty, or even at a hundred and forty strokes in a minute; but rarely ever so full as to indicate bleeding.

' In others the quickness of the pulse and heat of the skin were not so considerable; but I do not remember to have seen any patient who had not some degree of fever in this, which I call the first stage of the disease.

' While the feverishness continues or increases, they lose their appetite more and more; their tongue is often white, sometimes it is remarkably clean, and towards the end of the disease

disease acquires an aphthous redness. They are thirsty, and frequently vomit once or twice in a day, or once in two days. They complain of a pain in the crown of their head, or in the forehead above their eyes. They are commonly costive, tho' sometimes they have returns of a looseness. When bound, they are not easily moved by a purge; sometimes they are troubled with gripes. Their spirits being low, they incline mostly to lie in bed, although they are often more disposed to watching than to sleep. They cannot easily bear the light, and complain when a candle is brought before their eyes. They are observed to pick their nose, and in their sleep to grind with their teeth, as in the case of worms.

These are the symptoms of the first stage, during which it is very hard to distinguish this dropsy of the brain from a slow irregular fever occasioned by worms, by some other disorder in the bowels, or by some other cause. In the second stage, the symptoms enable us, with some certainty, to discover the nature of the ailment. But before I proceed to enumerate them, I shall just observe, that I never had but two patients who had not the vomiting during either the first or second stage. One of these was a girl of eight years of age, who, though she had an aversion to food, yet never threw it up but once, and that was on the third day before her death; nor did she ever complain of a headach till twelve or fourteen days before she died; whereas this last symptom, for the most part, begins three or four weeks, and in some cases several months, before the end of the disease: she also could bear the light better than any I have seen. The other, who had no vomiting, was a boy of eleven years; he had little headach, although he lay much in bed, and did not like to be moved. But in general, the vomiting once or twice a day, or once in two or three days, the headach, and the aversion to light, are the symptoms which in the first stage of this kind of *hydrocephalus* characterise it most.

SECOND STAGE.

I date the beginning of the second stage from the time the pulse, from being quick but regular, becomes slow and irregular. This sometimes happens about three weeks, often a fortnight or less, before the death of the patient.

In this stage the pulse is commonly not only much slower than it was before, but often more so than in health. In a girl of thirteen, the pulse, which for a fortnight beat above a hundred times in a minute, about nine days before she died, fell to eighty-four, next day to seventy, and the day after to sixty, becoming always the more irregular the slower it was.

In

In a youth of sixteen, the pulse, which for several weeks had been feverish, on the fifteenth day before his death, beat only sixty-eight in a minute; two days after, it fell under sixty, and once to fifty.

‘ A boy of nine years of age, fifteen days before he died, had a pulse from seventy to seventy-five in a minute, and irregular. In another of four years, the pulse fell to eighty-eight on the ninth day before his end. In a girl of seven years old, on the fifteenth or sixteenth day before her death, the pulse beat a hundred and fifty times in a minute; next day, it became slower than natural, and irregular; for five or six days after this, it was from eighty to eighty-six in a minute.

‘ In two other children, who were less feverish in this stage, the pulse from a hundred fell below eighty. I have never seen a patient with water in the ventricles of the brain, whose pulse did not come down to its natural state, or very near it, except one. This was a girl of about seven, whose pulse, after being for several weeks about a hundred and thirty in the forenoon, and a hundred and forty in the evening, a fortnight before her death, fell two or three strokes under a hundred; yet neither her heat nor thirst, nor other complaints abated, although her pulse had fallen above thirty in a minute.

‘ In this distemper it is observable, that when the pulse is nearly as slow, or slower than natural, it is always irregular or unequal, both as to the strength and the interval of the strokes. When it grows quicker, the irregularity lessens; and when it becomes very quick, it is then most equal and regular. Farther, it deserves notice, that, although in the second stage the pulse becomes much slower than it was before, the heat of the skin continues much the same, and sometimes seems rather to increase.

‘ I have insisted the longer on the state of the pulse in this period, as from thence we can learn the surest *diagnostic*.

‘ During the second stage, most of the symptoms mentioned in the first continue. The sick are then unable to sit up, though generally sleep little, till towards the end of this period, when they begin to grow drowsy. They moan heavily, yet cannot tell what ails them. Their eyes are often turned towards their nose, or they squint outwards, and sometimes they complain of seeing objects double. Some, towards the end of this stage, grow delirious, and cry out in a wild manner, as if they were much frightened: about this time also, or later, they frequently void either real worms, or some substance like worms in a dissolved state; yet this discharge gives no relief to the patient, and only helps to deceive the less experienced practitioner with regard to the nature of the disease.

' The urine in this, as well as in the other stages, varies; it has often a large sediment, sometimes none at all; but most commonly it deposits one of a light consistence and a white colour. In several I have observed the urine have a large furfuraceous sediment, till within a few days of their death, when it had no separation.

' The breath has now, but especially in the last stage, such a sickish and offensive smell, as I do not remember to have observed in any other distemper. During the second as well as the first stage, the patients are often, for some days, or parts of days, much easier than at other times.'

As the symptoms of the third or last stage seize the patient only a few days before death, when the disorder is incurable, it is sufficient to observe of the commencement of that period, that it may be known when the pulse (which for some time was nearly as slow or slower than in a healthful state) rises again to a feverish quickness.

It is the more necessary that we should give the diagnostic signs of this species of dropsy, as our author observes that the ancients were intirely ignorant of the disease, and the few moderns who treat of it seem to have described it more from theory than observation.

' I have already observed, that in the first stage it is hard to discover this internal *hydrocephalus*. But when we meet with a patient under fifteen or sixteen years of age, seized with a slow fever of no certain type, and irregular in its accessions and remissions; when in that fever the patients vomit once a day, or once in two or three days; when they shun the light, and complain of a pain in the crown of their head, or over their eyes, after the fever has continued for some time, or of a pain thereabouts, that in some days does not abate like the headach in ordinary fevers: when these complaints neither yield much to repeated vomits, gentle purges, nor blisters, I say there is reason to suspect water in the ventricles of the brain. But as worms, and other disorders of the stomach and intestines, are sometimes attended with most of these, as well as other symptoms that accompany the internal *hydrocephalus* in its first stage, we are often at a loss to find out this disease, till it arrives at its second period, when the pulse begins to grow nearly as slow, or even slower than natural, but irregular; for this change of the pulse, added to the symptoms of the first stage, is, as I have observed, almost an infallible sign of water in the brain, if at the same time the patient is not relieved, and if the feverish heat does not abate with the quickness of the pulse.

' When

‘ When the glands of the mesentery become scirrhus, the patients are liable to a slow fever; their pulse is quick and sometimes irregular, but is never so slow as in health. In the case of worms in the stomach and intestines, although the pulse be generally quick, yet sometimes it is slower than natural, and irregular; but when this happens, the skin is cool, and there is no fever. But in the dropsy of the brain, when the pulse becomes slow and irregular, neither the heat of the skin, nor any other of the feverish symptoms, are sensibly abated; for in this case the motion of the heart is not accelerated in proportion to the degree of heat and fever.

‘ We often find a slow irregular pulse, in persons of a delicate habit, when labouring under cramps of the stomach, spasmodic colics, and violent nervous headaches (as they are commonly called); but it is observable, that in such cases this kind of pulse is always attended with a cool skin.

‘ When therefore with a slow and irregular pulse we meet with thirst and a feverish heat, watching, a *strabismus*, or double sight, a *delirium*, and screaming, succeeding the symptoms mentioned in the first stage, we may strongly suspect water in the ventricles of the brain. But this is still more evident, when soon after the patient grows comatose, the pupil dilates and loses its motion, the pulse becomes quick, the cheeks are flushed, the tendons start, and convulsions follow.

‘ It is true, indeed, that some of these very symptoms are observed towards the end of common fevers, in which, from the brain being much affected, the patient falls into a *coma* before his death. But a fever from water in the brain is easily distinguished from others, by attending to the whole course of the disease, and particularly to the pulse, which, after having been at first quick, becomes slow and irregular; and, lastly, acquires a greater frequency than ever. Besides, the screaming, squinting, and dilatation of the pupil, rarely occur in other fevers.

‘ The symptoms of no distemper resemble these of water in the brain so much as those which arise from worms in the stomach; for with a slow fever there is a want of appetite, vomiting, pain in the head, raving, and convulsions; but when worms in the stomach or intestines occasion a slow and irregular pulse, the patients have not that feverish heat so observable in the internal *hydrocephalus*.

The causes and cure of this disorder are so much the same with those of other dropsies, that we forbear to mention them. We cannot, however, conclude this article without observing, that the symptoms of the disease here treated of are accounted for in that ingenious manner, which so much distinguished this

this celebrated author, whose productions have ever afforded us the highest satisfaction, and will remain a more lasting monument of his medical abilities, than the temporary fame we can bestow.

V. *Libellus de Natura, Causa, Curationeque Scorbuti. Auctore Nathanaële Hulme, M. D. To which is annexed, a Proposal for preventing the Scurvy in the British Navy. 8vo. Pr. 3s. Cadell.*

THE excessive depredations frequently committed by the scurvy in long sea-voyages, must render the consideration of it of the highest importance to all maritime and commercial nations; and every attempt to ascertain the most proper method of curing it, lays claim to the attention of the public. Dr. Lind, whose Treatise is the best that has been written on the scurvy, has imputed the production of the disorder partly to a moisture of the atmosphere; but the author of this dissertation contends that it is the coldness, and not any humidity of the air, which is a principal predisponent cause. As a specimen of the style and Latinity of this small treatise, which is an useful abridgement on the subject, we have selected the following passage, on account of its containing two uncommon facts, not generally known.

‘Uptote cum autem, in regionibus semper calidis, foramina cutis adeo patula sint, ut materia putrescens corpore exeat aequè cito ac generatur, morbus rarius apparebit; quamvis idem genus cibi assumitur, quod certe scorbutum in frigidioribus locis crearet, ubi materia putrescens magis frigore obscuratur et retinetur. Ob hanc causam quoque fit, regiones frigidas, magis obnoxias huic vitio esse, quam calidiores; et hieme, quam aestate. In India enim Occidentali, sub coelo Caribbaeo, nautae nostri diaeta marina utentes, salvis tamen corporibus, salem ipsum, ex omni parte corporis, sub specie sudoris expulerunt, et in copia quoque vix credibili. Vidi enim eum salem sic insudare per calceamenta, maxime ad oras eorum, ut crustas salsas albas, iisdem inhaerentes, formet, ter vel quater spatio diei; et cum idem linguae admoveretur, perquam stimulans, et acris erat; calceamenta quoque putrere, et dehiscere fecit. Si igitur per foramina pedum, tantum materiae ejicitur, quantum judicare liceat expelli per totam superficiem corporis, quae, his in regionibus calidis, semper semperque humore profluit? et quantum differentiae sit quoad quantitatem materiae, quae sic, dato tempore, iis locis calidis corpore ejicitur, ex ea, quae frigidis expellitur, minime difficile est conjectare?

‘Haec

‘ Haec materia per vias cutis sic expulsa, tam noxia est, quam enecare ea animalia, quae, in frigidioribus regionibus, infestare corpus humanum solent, et a Graecis *πρασπια* nominantur. Quamvis id mirum fortasse quibusdam videatur, tamen res est bene cognita his sub zona torrida navigantibus. Idque quidem in mentem revocat, narratiunculam illam de quam maxime nobilissimo Don Quixote de la Mancha *. Hic enim, inter navigationem suam ulnas non multas numerantem, in rivo satis parvo, vultu serio res magnas intus testante, armigerum suum humilem rogavit, ut totum corpus manu pedetentim percurreret, et perscrutaretur num forte, haec animalia ad huc non corpus reliquerant; simulque dixit ei, Hispanos ad Indiam navigantes, his absentibus, satis certo scire, an lineam aequinoctialem transissent neche. Dictum factum; Sancho enim obediens, poplitem sinistram versus, manum caute sub veste admovit, et paulo post, vultum significantem magistro attollens, Eques intelligens ei inquit, Invenist’n’ unum igitur? Imo plura, respondit Sancho, digitos simul celeriter quassans; tum subito manum foedatam aquis bene lavit.’

To this dissertation is annexed a Proposal for preventing the Scurvy in the British Navy.

This important problem has been treated of by several authors, who have recommended the use of acids, or fermenting liquors. What is further urged in the present proposal is, that orange or lemon-juice and sugar should be so mixed with spirits and water, or wine and water, where small beer cannot be had, as to become, in a manner, the common drink of sailors when at sea. The expence of this juice, along with the sugar, the writer computes would scarcely amount to three farthings a day for each man; which, though it might rise to a considerable sum, when calculated for the whole British navy, he thinks would be more than balanced by the reductions and other advantages attending the execution of such a plan.

‘ 1st, The savings that would be made to the hospital expences, by having the men preserved from the scurvy. 2d, The expence of the elixir of vitriol and vinegar, which might be very well spared, if the native vegetable acid should be introduced, by way of diet, as is here proposed. 3d, The perpetual loss arising to the government, during a war, in raising men to supply the place of those who die of that fatal malady. 4th, The time the fleet may lie in harbour, or be supplied with vegetable refreshments from ashore: suppose two or three

* ‘ Famous adventure of the enchanted bark.

months in the year. 5th, The many inconveniencies which arise to the fleet, in time of war, from being unhealthy when at sea; or having many of their men left sick on shore.'

VI. *Remarks and Dissertations on Virgil; with some other Classical Observations: by the late Mr. Holdsworth. Published, with several Notes and Additional Remarks, by Mr. Spence. 4to. Pr. 1l. 1s. Doddsley. Concluded.*

HAVING in a preceding Number of our Review given some account of the Remarks contained in this volume, we now proceed to the Dissertations. Upon these our observations will be few, as the nature of their subjects will not permit us to be copious. We will endeavour, however, to perform what may be justly expected from us, and convey to our reader an adequate idea of their scope and execution.

The first has for its title, "On the two *Philippi*," and is written in seven letters to C. J. Esq. Of this the *direct* purpose is to reconcile the seeming contradictions between the historical accounts of the two *famous* battles of Pharsalia * and Philippi, and the following passage of Virgil, which, as it has hitherto been understood, speaks of them as fought upon the same spot.

' Ergo inter sese paribus concurrere telis
Romanas acies iterum vidēre Philippi;
Nec fuit indignum Superis bis sanguine nostro
Aemathiam, et laetos Haemi pinguescere campos.'

The author, however, has not confined himself merely to Virgil. He has paid attention to several collateral considerations, and, in particular, endeavoured to defend the other poets, who, in mentioning these battles, 'agree with Virgil, and seem to have copied from him.'

Of the first Letter, the former part is employed in the explanation of the writer's design. Arguments are next adduced to shew the improbability of Virgil's committing so material a mistake in the history of his own times; and from hence occasion is taken to enumerate the writers, who, 'upon an ill-grounded supposition that this was Virgil's meaning, have represented both battles as fought exactly on the same spot.' The fathers Catrou and Rouille are mentioned in particular, as having laboured, during their whole account of the war of

* The distance between Pharsalia in Thessaly, and Philippi on the borders of Thrace and Macedonia, according to the best accounts, is above two hundred miles.

Augustus and M. Antony against Brutus and Cassius, to prove, that *their* famous battle was fought on the plain between Pharsalia and the Thessalian Philippi; exactly on the same spot where Pompey the Great had been defeated by Julius Cæsar.

In the second letter he proceeds to prove, upon the authority of Appian, that Brutus was defeated by Octavius near Philippi, on the borders of Thrace and Macedonia; and in the third corroborates his testimony by that of Plutarch and D. Cassius, whose accounts are examined by our author in a manner which shews him to have been equally well acquainted with the geography and history of antiquity. The latter part of this letter specifies the objections of Catrou and Rouille to the authority of the above-mentioned historians; objections, we must own, very weak and unsatisfactory. They are of opinion, that the testimony of 'Virgil, Manilius, Ovid, and Lucan, almost all cotemporaries with Augustus, ought to prevail against three historians who were strangers, and who wrote above a century after the time we are speaking of.'

To these objections, however, Mr. Holdsworth has thought it necessary to reply in a very particular manner; and to this end he has dedicated his fourth letter. In the first place he observes, that although they were not natives of Italy, they were all born subjects of Rome; and that notwithstanding they chose to write in the Greek language, they could not be unacquainted with the Latin tongue, as great part of their lives was passed in Rome, or in the neighbourhood of Rome, and as they were advanced to the highest dignities of the state. Of every advantage, therefore, requisite to their purpose, they must have been possessed. He farther remarks, that it is probable the three Greek historians were upon the spot, which cannot be affirmed of the poets; and, in proof of this, adduces reasons which we must own to be in some measure satisfactory. Upon the second objection, that 'they wrote above a century after the battle of Philippi,' he justly remarks, that it may have weight with regard to particular circumstances or springs of action, wherewith those who write in after-times cannot be supposed to be so well acquainted as those who lived at or near the time; but that in the present enquiry, whether a remarkable battle was fought in this or that place, it is of little force. He next proceeds to enquire, whether these historians were furnished with proper materials for their history, whether they erred through inadvertency, or whether they did not wilfully endeavour to deceive us. That they were possessed of the means of information, he imagines few will dispute; as it is not probable that Augustus, the great encourager of learning, would neglect furnishing his Palatine library with some me-

morials of his own reign, especially so remarkable a part of it as that which established him in the empire. This argument our author farther strengthens by observing, upon the authority of Suetonius, that he wrote Commentaries of his own Life, which, as appears from their works, these historians frequently consulted.

Having proved that they neither wanted materials, nor diligence to use them, Mr. Holdsworth proceeds to shew the improbability that historians thus furnished with the means of information, and employed upon transactions thus remarkable, should be so grossly mistaken, as to represent the principal action in a wrong country, two hundred miles distant from the place where it was really fought. The apology which the fathers Catrou and Rouille offer in excuse of Appian's supposed mistake, from the resemblance of names, this writer justly rejects, as his account, to which those of the other two historians are in general conformable, is too full and circumstantial to admit the supposition; and therefore if the battle was not fought at *their* Philippi, every article of this part of their history must be pure invention and romance.

Lastly, Mr. Holdsworth shews, that as they could not have been actuated by any motives of prejudice or affection, it is unreasonable to suppose they were induced to misrepresent facts by any desire of indulging an idle and romantic genius. Of this, it is true, Appian has been accused by Catrou and Rouille; but to their unsupported assertion our author rightly opposes the authority of Photius, who, in his *Bibliotheca*, mentions him as a lover of truth, and particularly well skilled in military history.—Such is the substance of Mr. Holdsworth's arguments upon this head; which we entertain little doubt will be the more agreeable to our readers, as they not only tend to vindicate these historians in the present dispute, but to establish their authority in general, by displaying their means of information, and the little temptation they were under to misrepresent facts.

In the fifth letter it is proposed to reconcile Virgil's two Philippi to history. This our author imagines may be done by supposing, that Virgil means by his two battles of Philippi, not two battles fought on the same individual spot, but at two distant places of the same name; the former at Philippi near Pharsalus in Thessaly, the latter at Philippi near the confines of Thrace. To set this matter in a clearer light, he begs leave to shew,

‘ First, That there were two Philippi, near which the two battles were fought.

‘ Secondly, That both Philippi were in Macedonia, otherwise called Emathia.

‘ Thirdly, That both were at the foot of mount Haemus.’

In the course of this letter Mr. Holdsworth has discovered much reading and erudition; but the nature of the enquiries, as our readers will readily perceive, not permitting us to enter into a minute detail of the arguments adduced upon each article, we must content ourselves with extracting what he advances upon the first.

‘ And first, that there were two Philippi.

‘ Every body allows the famous city of that name on the confines of Thrace and Macedonia, in ancient times called Datum, and afterwards Crenides, till it took the name of Philippi, from Philip the father of Alexander. Besides this famous city, there was another town of less note, of the same name, in Thessaly, formerly called Thebae, and surnamed Philippopolis, and by contraction Philippi, from Philip the son of Demetrius. This place lay in that part of Thessaly called Phthiotis, and therefore was usually called the Phthian, or Thessalian Thebes, to distinguish it from Thebes in Boeotia. —See Polybius, Strabo, Ptolemy, Diodorus Siculus, Livy, and Pliny.

‘ Polybius, in the fifth book of his History, giving an account of king Philip’s war against the Aetolians, tells us, “ That his principal view in that expedition, was to take from them Thebae Phthiotides, and therefore encamping near the Enipeus, he went and laid siege to that town; which he describes as a place of great importance. That it was about three hundred furlongs (thirty-seven miles and a half) from Larissa; that it lay convenient to command Magnesia and Thessaly, adjoining to that part of Magnesia which belonged to the Demetrians, and to that part of Thessaly inhabited by the Pharsalians and Phraeans. That the Aetolians, who were at that time masters of it, used from thence to make incursions on the Demetrians, Pharsalians, and Larisseans:” cap. xcix. And then adds, “ That when Philip had made himself master of the place, he reduced the inhabitants under his yoke, placed there a colony of Macedonians, and, instead of its former name *Thebes*, called it the city of *Philip*: *Φιλίππου τὴν πόλιν αὐτοῦ Θηβῶν καλεῖσθόμασεν* :” cap. c.

‘ Diodorus, in the passage cited above, says, it was called in his time *Philippopolis*: and Stephanus Byzantinus, or (as some will have it) his epitomizer Hermolaus, says it was called *Philippi*. At least (which is enough for our purpose) the poets certainly call it so, particularly Lucan, in several places of his Pharsalia.

* For instance, when Sext. Pompeius, a little before the battle of Pharsalia, goes to consult the Thessalian witch, Erictho, about their success, Lucan represents her sitting on a rock, which overlooked the Thessalian plain, and spreading her enchantments over Philippi, that the battle might not be transferred to any other place.

—————“ Hanc fidi scelerum suæque ministri,
Effraetos circum tumulos ac busta vagati,
Conspexere procul præruptâ in caute sedentem,
Quâ juga devexus Pharsalica porrigit Haemus.
Illa magis magicisque Deis incognita verba
Tentabat, carmenque novos fingeat in usus,
Namque timens, nè Mars alium vagus iret in orbem,
Aemathis et tellus tam multâ caede careret,
Pollutos cantu, dirisque venefica succis
Conspersos vetuit transmittere bella Philippos;
Tot mortes habitura suas, usuraque mundi
Sanguine.”————— Lucan VI. 573, etc.

* Again, when the soldiers who followed Cato into Lybia, after the defeat at Pharsalia, were going to desert, upon the news of Pompey's death, Cato reproaches them with cowardice, and says, “ Caesar will easily believe by this behaviour, that they were the first who turned their backs at the battle of Philippi;” which must be Pharsalia.

—————“ Credet faciles sibi terga dedisse,
Credet ab Emathis primos fugisse Philippos.” Lib. IX. 271.

* There are many other instances in Lucan, to this purpose, which I may have occasion to produce hereafter; but I must not omit one here, which is very remarkable, that though he gives his poem the title of Pharsalia, yet the first time he speaks of that fatal battle, he mentions it by the name of Philippi:

—————“ Video Pangaea nivosis
Cana jugis, latosque Haemi sub rupe Philippos.”
Lib. I. 680.

* It is farther observable, that Lucan's poem is named differently both from Pharsalia and Philippi, by Statius in his *Sylvæ*, where he introduces Calliope celebrating that author. When she has spoken to him prophetically of his more puerile performances, she concludes with his noblest work, and names the subject of it from Philippi and Pharsalia, as synonymous terms:

“ Mox coeptâ generosior juventâ
Albus ossibus Italis Philippos,
Et Pharsalica bella detonabis.”

* And

And it is still more remarkable, that Sidonius Apollinaris speaks of the same poem, by the title of Philippi only, when he celebrates the three authors who were natives of Corduba, the two Senecas, and Lucan :

“ Pugnam tertius ille Gallicani
Dixit Caesaris, ut gener, focerque
Cognata impulerint in arma Romain,
Tantum dans lachrymis suis Philippiis,
Ut credat Cremeræ levem ruinam.”

Sidon. Carm. IX. ver. 236. etc.*

The sixth letter unfolds the reasons why Virgil chose to call both battles by one name. As this is, perhaps, the most important part of the dissertation, we would willingly insert the whole letter, were we not afraid of extending this article too far. Our readers, therefore, must be contented with what information a summary account can afford them.

Virgil then, according to Mr. Holdsworth, chose to call both battles by one name, on account of that very ambiguity of expression which has since induced so many of the moderns to believe that they were decided upon the same spot : and this for a purpose which could not have been effected by the use of the *historical distinction*. Few of our readers, we suppose, need to be informed, that the Romans were every way remarkably superstitious, and that to *omens* in particular they paid a most extravagant attention. The poet, therefore, having in the preceding lines enumerated the several wonders and phenomena which followed the death of Cæsar, proceeds in these to infer the continuance of the civil wars, and the vengeance denounced by the gods against his murderers ; and then, in conformity to the superstition of his countrymen, and perhaps in compliment to Augustus, takes advantage of the *equivocal expression*, to hint how ominous and providential it appeared, that the same Aemathia, and the same name Philippi (or, to use the English expression, a Philippi), should be twice fatal to the Romans.

“ ERGO inter sese paribus concurrere telis
Romanas acies iterum vidére PHILIPPI ;
Nec fuit indignum Superis bis sanguine nostro
AEMATHIAM, et laetos Haemi pinguescere campos.”

In support of this explication, which every one must acknowledge to be ingenious, Mr. Holdsworth, among other arguments, adduces the testimony of Tully to prove the superstition of the Romans with regard to every thing ominous. But the use he has made of the account which Appian gives us of the famous vision that appeared to Brutus, is so artful and

apposite to his hypothesis, that it would be unjust to suppress it, or indeed to give it in any words but his own.

But the most memorable story, and which most nearly concerns our present purpose, is that of the vision which appeared twice to Brutus; first in Asia just before his passage into Europe, and again at Philippi, a little before the battle. As Appian relates the first appearance, the phantom seemed to lay a particular stress on the name Philippi. Ὁφθαλμοὶ δὲ σοὶ καὶ ἐν Φιλίπποις, I will appear to thee again, and that at Philippi; or, I will meet thee once more at a Philippi. Taking the words in their ominous and emphatical sense, they appear in a stronger light; the ambiguity in the name Philippi, gives them a greater force; and as this story must be fresh in every body's mouth, when Virgil wrote his *Georgics*, 'tis not improbable that he thence took his first hint of his two Philippi.

Before we leave this letter, we must not forget to mention, that both Lipsius and Gerard Vossius seem to have considered this difficult passage of Virgil in the same light as Mr. Holdsworth has done; though, as he rightly observes, their cursory remarks would only serve to explain the two first lines.

Of the seventh letter, which closes the dissertation, the title is, "Passages in other Poets explained in the same manner as Virgil. And L. Florus reconciled with the other Historians." Of the former part we shall at present say nothing, as we shall have occasion to speak something concerning it hereafter; but the latter, where he examines the evidence of the historian Florus with relation to these battles, we have no reason to postpone.

Thus much for the poets. But there is one thing more to be considered before I have done, and that is, the authority of one ancient historian against the others. This argument seems, I know, to some whom I have conversed with on this subject, to have more weight with it than any thing I have before mentioned; and, if unanswered, may destroy, or at least weaken, whatever I have urged with regard to the poets. For, notwithstanding they may be allowed to speak figuratively, yet certainly they ought rather to be understood in a strict literal sense, when that is most agreeable to history. The author here meant is L. Florus, who, in his Account of the Civil Wars between J. Caesar and Pompey, speaks of their last famous battle, that is, the battle of Pharsalia, as fought on the plains of Pharsalia.—"Sic praecipitantibus fatis, praelio sumpta est Thessalia; et Philippicis campis urbis, imperii, generis humani fata commissa sunt," lib. IV. c. ii. Again, in the following chapter, when he comes to the renewal of the war by Au-

Augustus Caesar, he places the chief scene of it in Thessaly.—“Dum Octavius mortem patris ulciscitur, iterum fuit movenda Thessalia,” c. iii. And more expressly still in the seventh chapter, entitled, “Bellum Cassii et Bruti,” he speaks of the battle of Octavius and Antony against Brutus and Cassius, as fought precisely on the same spot with that of J. Caesar and Pompey.—“Ordinatâ, magis ut poterat, quam ut debebat, in triumviros republicâ, relicto ad urbis præsidium Lepido, Caesar cum Antonio in Cassium Brutumque succingitur. Illi, comparatis ingentibus copiis, *eandem illam, quæ fatalis Cnaso Pompeio fuit, arenam infederant*,” c. vii. All these articles agree so exactly with the scheme of Catrou and Rouille, that methinks words could not well be invented, better adapted to their purpose; and, indeed, they seem to glory much therein, as a sure evidence in favour of their opinion. But perhaps, upon farther examination, we may find the historian of as little service to them, as any of their poetical friends.

‘Let us first then consider, that L. Florus is unsupported by any other ancient historian (for Paulus Diaconus cannot properly be reckoned of that number), and I think it would be doing too much honour to his little epitome, to put it in the scale against the whole body of ancient historians, supposing him of equal value with any of the rest: much less reasonable is it to give credit to him in opposition to them all, considering that he is not allowed by the critics to be very correct.

‘It is by no means honourable to detract from an author’s character, in order to carry a point; and therefore, granting him his due praises, and that some censures passed upon him are too severe, yet even the most candid must allow, that he is sometimes inaccurate.

‘For this we need go no farther than the chapter last mentioned (De Bello Cassii et Bruti) where that story is represented in such a manner as if there was no distance of time between the death of Cassius and Brutus; that both fell immediately, the one after the other, in the same engagement. One cannot well suppose Florus so ignorant as not to have known better; but his concise way of writing led him into this negligent way of expressing himself. And by this it appears, that he is not always to be understood in the strictest sense.

‘But without saying any more with regard to him, in comparison with the other historians, as to his being only one against many, and not the most exact, let us farther observe, that he every where affects poetic flights; and if we consider him in that view only, we may perhaps, without more ado, easily reconcile him with his brethren.

‘Allowing then, according to my former position, that the battle between J. Caesar and Pompey was fought on a plain between Pharsalus and the Thessalian Philippi, and that there being little distance between these two places, it might be denominated indifferently from either; allowing likewise, notwithstanding the other historians always distinguish that battle by the name of Pharsalia, yet that the poets, for certain reasons before offered, often give it the name of Philippi, we may reasonably suppose that L. Florus, who affected to imitate them, chuses here their language; and whilst by his “*Philippicis campis*” he means Pharsalia, he tacitly alludes, as they do, to the second battle fought on a plain of the same name. There is very good reason for this supposition, because, whenever else he mentions this battle (which he does three several times in this same chapter), he constantly calls it in the historical language, Pharsalia, and in this one place only names it from Philippi, and then prefaces the sentence with “*praecipitan-tibus fatis*,” and repeats the word *Fata* again at the latter end of the same sentence, thereby manifestly, I think, intimating the fatality which attended the commonwealth at the two Philippi. Secondly, as Thessaly was the principal scene of the subversion of the state, we may suppose that Florus uses it, in the second article, poetically for all Macedonia, a part for the whole. And then, Thirdly, it easily follows, that by “*Eandem illam arenam*,” etc. no more is meant, than that Brutus and Cassius had possessed themselves of the same province, that amphitheatre which had before been fatal to Pompey.

‘And here it may be remarked, that the same author, in another place, speaking of the beginning of this civil war, uses the same metaphor, *Arena*, to signify, not a single field, but expressly a whole province: “*Prima civilis belli arena Italia fuit; cujus arces levibus praesidiis Pompeius infederat*.” Lib. IV. c. ii. It is true, the sense I have put upon these passages, is very different from what appears to be the more obvious meaning, and therefore they have been very liable to be mistaken; but the difficulty ceases, if we only consider what this historian, as well as the poets, chiefly aimed at, a superstitious fatality, that the two famous battles which completed the ruin of the commonwealth, should both be fought in the same province, and both near a Philippi.’

We have inserted this passage, though somewhat long, with the more readiness, because it may serve as a specimen of the manner in which the Dissertator has explained the passages of the other poets who have mentioned these battles; and at the same time show with what alacrity a writer will attempt to mislead others, who, for the sake of a favourite opinion, is willing

ling to be misled himself. No terms, we think, can be more positive than those of Florus; and were the interpretation of Mr. Holdsworth, by his own confession, so different from the obvious meaning, to be once admitted, we should not be surprized at the attempt of some future glosser to extract blasphemy from the bible, or treason from the act of settlement. Nor can we perceive any inconvenience to arise to our author's general scheme, from allowing that Florus intended what the obvious meaning of his words would have him intend; since to us it evidently appears, that in his history of these transactions, he derived much of his information from the *Pharsalia* of Lucan. As a proof of this, we shall not insist upon his general imitations of that poet's sentiments and language, which has in some measure been observed by Mr. Holdsworth, but adduce a few instances in which he has employed his very mode of expression. Thus, in speaking of the impatience of Pompeius's army to engage that of Cæsar, he says "*Sic præcipitantibus satis, prælio sumpta est Thessalia: et Philippicis campis urbis, imperii, generis humani fata commissa sunt.*" Now let us see Lucan:

"Vicerat astra jubar, cum misto murmure turba
Castrorum fremuit, Fatisq. trahentibus orbem
Signa petit pugnae." Lib. VII.

But the following instance is still more remarkable, "*Aliquid tamen adversus absentem ducem AUSA EST FORTUNA circa Illyricum et Africam.*" Flo. Lib. 4.

"Non eadem belli totum fortuna per orbem
Constitit: IN PARTES ALIQUID SED CAESARIS AUSA EST
Quà maris Adriaci longas ferit unda Salonas;
Et tepidum in molles zephyros excurrit Jader.

Luc. Lib. IV. ver. 402. et seq.

Mr. Holdsworth, therefore, was under no necessity of recurring to such an uncommon interpretation, in order to invalidate the force of this poetical historian's evidence. It is more than probable, that with the words of Lucan he should adopt what *he might imagine to be his facts*. We conclude therefore, that in this part of his epitome, he followed those passages of that poet, in which he has been hitherto understood to speak of "both battles as fought upon the same spot;" and consequently his relation cannot reasonably be opposed to the united testimony of the three historians so often mentioned, since in the present case, he does not appear to have had a voice of his own, but merely to have echoed that of another.

We have now finished our account of this celebrated dissertation; in which, though the author has settled some disputed points, we are uncertain whether he has proved what it was intended

tended to prove. That no just objection can be brought against the testimony of Appian, Dion Cassius, and Plutarch : that there were two Philippi, one on the confines of Thrace and Macedonia, and the other in Thessaly near the field of Pharsalia : that the battle between Augustus and Brutus was fought near the former, and that near the latter the fortune of Cæsar and Pompey were decided : these are facts which with some others he has established beyond the possibility of a doubt. But his method of reconciling Virgil with the historians, however ingenious it may appear, we cannot so readily adopt. The words of the poet, with due submission, we think are in themselves clear and perspicuous, incapable of any interpretation but of that to which the obvious meaning unavoidably conducts us. But were we to allow any ambiguity in them, the still more positive and express manner in which his *contemporaries* Ovid and Manilius mention the same event, would quickly discover his real meaning. Is it conceivable that Ovid should mean any thing in these lines,

Pharsalia sentiet illum
Aemathiâque iterum madefient caede Philippi.

Met. lib. xv.

but that Augustus should conquer on the Pharsalian plain, &c. Nor can terms more express be imagined than those of Manilius upon the same occasion.

“ Civiles etiam motus, cognataque bella
Significant, nec plura aliâs incendia mundus
Sustinuit, quàm cum Ducibus juratae cruentis,
Arma Philippeos implerunt agmine campos.
Vix etiam siccâ miles Romanus arenâ
Ossa virûm, lacerosque priûs superastitit artus ;
Imperiumque suis confligit viribus ipsum ;
Perque patris pater Augustus vestigia vicit.”

Of this argument our author seems to have been fully sensible, from his painful endeavours to explain these passages in a manner wholly different indeed from all other commentators, and what the plain meaning dictates, but quite commodious to his purpose. With relation to that of Ovid, he desires us to observe, that the plain of Pharsalia was rendered memorable for the victory obtained there by Julius Cæsar ; that he had there spared the lives of those by whom he was afterwards assassinated. As Jupiter, therefore, in the lines preceeding those above quoted from this poet, prophetically promises to make the adopted son revenge that death by another battle, he asks, what impropriety was there in saying that Pharsalia should be *sensible* of this victory, notwithstanding it was to be obtained in a distant part of the province ? Or, in other words, that Pharsalia should rejoice

joice at the vengeance taken by Augustus on the murderers of his father? The last verse he understands in the same sense with Virgil, of a second Philippi to be soaked with Roman blood in the same fatal province :

Aemathiâque iterum madefient caede Philippi.

The passage of Manilius is explained with as little hesitation : but not to crowd our page with any thing unnecessary, we shall comprize Mr. Holdsworth's sentiments in the closest compass possible. He observes, that as the words *vix etiam siccæ arena*, must be understood figuratively, there is no greater hyperbole in saying that the soldiers in the latter action trampled on the bones of those who were slain in the former, though at a great distance, considering both happened in the same province, and in the same cause, than in saying that the blood spilt in the former battle was scarce dried up when the latter was fought, though there were six years difference. To explain the *per patris vestigia*, he observes, that 'Augustus pursued his enemies into Macedonia, as Julius had done ; in both battles Romans fought against Romans ; both were fought in the same province, and in both the same party prevailed ; and thus far Augustus trod in his father's steps.' To enter into a minute examination of these interpretations, we have not at present either time or inclination. Nor are we willing by any illustration of ours to darken that which in itself, to use the annotator's phrase, is clearer than light. Without gloss or commentary, therefore, the passages are submitted to the reader's consideration ; and perhaps, when he has maturely examined them, he may with us look upon this elaborate explication as a remarkable instance of ingenuity struggling against fact. We would not, however, be understood to obtrude our private opinion upon any one ; but for the truth of it, are contented to appeal to the common sense of every judicious reader.

It may be required from us, in all probability, to give an explanation of our own, since we are not disposed to receive that before us. But let it be remembered, that it is easier to destroy a palace than to build a hovel ; that an hypothesis may be justly rejected by him who has no other fit to be offered in its stead. This we ingenuously acknowledge to be our present case. We resign therefore the explication of this difficulty to accident and time, *obscura quæ retegunt et manifesta conduunt*.

The second dissertation is entitled, 'Virgil's Sibylla not to be confounded with Deiphobe.' But as the substance of it has already been communicated to the public through Mr. Warton's edition of Virgil, we must refer our curious reader to that work for any information required.

The third is employed 'upon the following verses in Virgil's Georgics.

"Plantis edurae coryli nascuntur, et ingens
Fraxinus, Herculeaeque arbos umbrosa coronae,
Chaoniiue Patris glandes: etiam ardua palma
Nascitur, et casus abies visura marinos.

Inferitur verò ex foetu nucis arbutus horrida,
Et steriles platani malos gessere valentes,
Castaneae fagos, ornusque incanuit albo
Flore pyri, glandemque fues fregere sub ulmis."

Georg. II. ver. 72.

The intention of his observations upon these verses, are best learned from Mr. Holdsworth's own words. 'Every one will allow, I am persuaded, that the eight foregoing verses, as they are commonly understood, are full of great difficulties, not to say, absurdities. I need not repeat all which has been said on this subject, as that would be giving a very unnecessary trouble; but shall consider only Dr. Martyn's Remarks, and beg leave to make some observations.'

The remarks of Dr. Martyn upon the four first lines as given us by Mr. Holdsworth, are these: 'It must not be denied, that notwithstanding our Poet seems to mention the Oak, Palm, and Fir, as being propagated by Suckers, yet these trees are never known to produce any, nor were they ever propagated any other way than by seeds.' And upon the four last, these: 'Dr. Martyn says on this place, that "He believes there is no passage in all the Georgics, which has been more censured than this about grafting, it being a received opinion, that no graft will succeed, unless it be upon a stock which bears a fruit of the same kind. Hence, he says, this is looked upon as a *mere poetical rant*," etc. He afterwards softens this hard expression by adding, "that he will not determine, whether the present art falls short of that of the ancients, or whether our climate will not admit of the same advantages with the better air of Italy." And then endeavours to strengthen what our Poet has said by the authority of Columella, whom he calls "the best, the most experienced, and most judicious prose-writer on agriculture amongst the ancients," to shew how any cion may be grafted on any stock: which he thinks sufficient to justify what the Poet has related.

'But then again, on the other side of the question, he quotes the following observations of Mr. Miller. "As to the different kind of trees which are mentioned by the Poet to be ingrafted on each other, I dare affirm it was never practised in any country: so that we must either suppose the trees, which now pass under

under the same appellation, to be different from those known at that time under such names; or that it is a licence taken by the Poet to embellish his poem."

Mr. Holdsworth thinks that the former of these difficulties may be removed by supposing the word *plantis* to mean *grown-trees*, and not *suckers*. From the charge of extravagance he vindicates the poet, by shewing that he spoke conformably to the doctrine of the ancient writers upon agriculture.

The fourth dissertation our author has employed in settling the precise situation of Egeria's fountain and her grotto. From this likewise we shall extract nothing, as we conceive all researches of this nature to be the most useless productions of learned idleness; merely intended to display the erudition of the writer, but which neither impart knowledge nor gratify curiosity. For the understanding of history it is sufficient to know, that there was a nymph Egeria, and a fountain and a grotto to which she gave a name. Beyond this we seldom carry our enquiries: for what signifies it to the untravelled reader, whether this fountain was *near Aricia, about sixteen miles from Rome, or at Rome itself by the Porta Capena?*

The last dissertation is upon the tomb of Virgil. The design of the author was to assert its authenticity, which many, induced by Addison's opinion concerning it, are inclined to doubt. In this attempt we think Mr. Holdsworth has proved successful.

Such are the dissertations of this learned writer, which, on the whole, we cannot commend as very interesting or very pleasing. They have little in their subjects to engage attention, a defect scarcely remedied by the prolixity with which he has treated of them.—The work, however, in general abounds with curious remarks, from which, perhaps, even the most learned reader may derive instruction; nor can we help esteeming it as a valuable acquisition to the Republic of Letters, and as reflecting honour upon each of the gentlemen concerned.

VII. *A Dialogue between a Tutor and his Pupil.* By Edward Lord Herbert, of Chirbury. 4to. Pr. 9s. Bathoe. Concluded.

THIS is one of those works which prove tedious and tiresome to review. It is marked by no divisions of chapters or contents; and from beginning to end it is a continued dialogue. In some passages the noble author, in order to expose revealed religion, adopts the fanatical doctrine of papists, that we ought to give credit to the church, be her assertions ever so gross; and that the greater the absurdities are which we believe, the greater is the merit of our faith. We shall omit his explanation of the original of idolatry, the mother-country
of

of which he thinks was Egypt; and the explanation of Manichæism, by the two original principles of good and evil. Because our approach he says to this is now upon those subjects, and this is oldship is, however, for a certain indistinctness to think that the opinion of the two principles of good and evil is for a certain wisdom, that which is taught among us, concerning original corruption, derived from Adam or Eve, or the serpent, or the devil, who snared into him; for (says he) are not they *wise* *philosophers*, according to our tenets? The Tutor, in answer to this question of the Pupil, declines entering into the doctrine of the mysticks, except in the presence of divines; but he supposes that the history of man's fall, through the temptation of the devil and the serpent, cannot be certainly asserted, except by an immediate revelation from God; he thought (continues he, by way of sneer) we may believe it on the authority of the church. This leads our author into some speculations concerning the moral rectitude of God, the fitness of rewards and punishments, and the eternal duration of the latter. The Pupil is inclined to believe, that a man must sin with a very high hand to be eternally punished; and therefore he thinks charitably of those who fall only through weakness of understanding, frailty, bad company, temptations, and the like; provided still that they do not make a custom thereof. But (says the Pupil) to conclude this point, I agree to what you say, that these things would be best discussed in the presence of a divine; and desire you therefore to return to our former argument, concerning antiquity and universality, wherein I would fain be instructed, since every church, I can meet with, lays claim to both these; but especially to antiquity, since if the religion of man be not as ancient as God's providence over him in this world, we do not go high enough for it.

Tutor. You say well; but you must not upon this account take the serious part of God's worship, consisting in the five articles above-mentioned, but only the religious manners, forms, and rites prescribed; for the worshipping of him depending not as the former doth on the notions written in our books, but on tradition, apparition, pretended revelations, mysticks, and the like, which grew up in latter times; and for the most part were but the inventions of priests, though I will not deny yet, but that they might have something rational, or decent in them; either explicitly or implicitly, (i. e. to say,) when the priests might have leave to interpret them.

Pupil. But why do you lay the burthen of all those gross and erroneous superstitions, and commentitious and false doctrines so heavily on priests? might not the people have a great part therein?

Tutor. And had certainly as long as they obeyed their priests, though I must yet excuse the people very much, if what they did was out of duty to their superiors, (who perchance filled themselves by the name of the true church, or some other sacred title) rather than out of an inward approbation of them. But to speak plainly, who can imagine that any, but a priest, durst say, he had a revelation from Jupiter, Mars, Apollo, and the rest of their deities, either in the name of the stars they represented, or of the persons, they said, were related to those stars? Who, I say, would believe any secular person, or laick, that should pretend to have revelations in this kind? But for the reverend priests who lay in the temple, and said they heard God speak such or such words to them, who durst refuse, or disobey them, especially when their sayings were pronounced with so much gravity and solemnity? And for the rest, it was severely affirmed that no less than God was the author of those sayings; what would you have the people to do in this case, when impiety would be layed to their charge, if they did but so much as mutter against the authority of that sacred order? Again, who would believe that sacrifices were the invention of the people, when they were not only so costly, but at last so dire and execrable, that even their very children as well as their beasts were slain, and offered as propitiatory for their sin? I could say much also concerning the absurdities of many other of their rites and ceremonies, which by the more judicious philosophers, and wiser sort of men, were thought to be ridiculous; but shall refer these things to their proper place, and without insisting further on the religious worship of the Egyptians, come now to the argument you desired should be handled, concerning those other nations, who may lay claim to antiquity, for asserting their doctrines.

Pupil. I should be glad to have known as much as was possible concerning the Egyptians, both in that Abraham and Moses are said to be well versed in their learning; as also that Christ himself from the age of twelve years to thirty, or as some account to thirty-three, is by some authors said to have past his time there; upon which reckoning, it would be found, he lived many more years in Egypt, than his native country. For as he, together with Joseph and Mary his mother, fled thither when he was about twelve years old, and that it doth not appear, that from his birth to the time, he hath done any thing material to his history, or that could be thought of much moment, save only that he disputed in the temple, it will fall out that he lived (in an active way) only but about three years in Judea, whereas the time of his stay in Egypt, will amount to at least twelve years; in which space yet he is not reported to

have done any miracles, or converted any of the Egyptians to believe in him: which yet we cannot but suppose he must have done, as well as in his proper country. Neither indeed is there more extant of him, amongst all the accurate writers I can find, of his life, than that he followed Joseph's trade, which was a carpenter's, during his abode in that country for so many years.

Tutor. You interrupt me still; I tell you again, I will not speak of these things but before some of our learned divines, and having undertaken only to satisfy your curiosity in these points of humane literature, which pertain to the business in question; for I think it a rash thing to put scraps into your head, which either I cannot, or would not dissolve, without consulting with those able persons, who bend all their studies that way.

Pupil. I shall acquiesce at present in this advice, tho' otherwise to confess ingenuously, I should have enquired whether Christ were faber lignarius, or ferrarius: all this while I thought they all agree, he was faber, yet is there a controversy which of these two he was.

We have been the more full in this quotation, because it is one of the most exceptionable passages in the book, and gives us a full view of his lordship's manner of reasoning, tho' it leaves the reader in some doubt, whether he ever read the New Testament. The subsequent absurdities which he mentions concerning the age of the world, and the different opinions of divines, historians, and astromers, on that head, are of very little importance to Christianity, the professors of which are not bound to answer for the dreams of heathens and unbelievers. The noble writer thinks that the general deluge did not affect Egypt, and that therefore the Egyptian records may be presumed to be more antient than those of any other nation. His strictures concerning the rise of idolatry, however they may reflect upon the weakness of human understanding, never can affect the doctrines of Christianity; and every sound Christian will go as far as his lordship in his observations on that subject.

Having discussed the capital absurdities of the Egyptians, the noble author proceeds to those of the Tuscans or Etrusci, and the augural books of the Romans. He then treats of the druids; but the reader may peruse more satisfactory treatises on those topics. His lordship thinks, perhaps, more highly than he ought of the heathen moral philosophy. He admits, it is true, that philosophers as well as priests have their extravagancies; but (says he) they were in point of natural, not of moral philosophy; for you will find that (howsoever many things in nature were controverted) moral philosophy, consisting in goodness and virtue, was unanimously taught in all their schools without so much as the least contradiction. I shall

(replies

(replies the Pupil) make much use of this observation when I meet with those that cry down philosophy; for though indeed I cannot deny but that there are many imperinencies in divers of those philosophical books which are extant, yet where shall we find virtue so clearly delineated, according to all parts, as in the ancient philosophers, Plato, Aristotle, Plutarch, Epictetus, Seneca, and the like? And truly if we did not make use of this moral philosophy, as well for the explicating as the enlarging divers commandments read and taught by our priests, I should fall short of my intention. For though indeed they be perfect, as far as they go, yet much more is required than what is let down expressly in them, to make men as good as they ought to be.

The Tutor here affects to correct the Pupil. "You are (says he) more busy in these things than I would have you, till we have the conveniency to speak of them before some learned divine."

The reader from this and many other passages of this Dialogue, may see the manner in which his lordship manages his weapons against Christianity, by his pretended tenderness to talk of revelation, after he has done all he can to sap the foundations of its belief, except in presence of a divine. He next launches out on the difference between priesthood and philosophy, greatly to the advantage of the latter; but seems to deny a particular providence; tho' he recommends a kind of scepticism with regard to miracles, as being the safest state of mind to his pupil, till he can have the advice of a learned divine.

His lordship next treats of the antiquity and universality of the Jewish church, which he illustrates from St. Austin and other Christian fathers. The Pupil here takes an opportunity to consult his Tutor with regard to the propriety of Abraham's sacrificing his son Isaac; and the latter gives it as his opinion, that the voice enjoining Abraham to that act came rather from some wicked spirit than from God; but he still desires his Pupil to consult learned divines on the subject.

We are next entertained with an account of the Greek Schools; with some observations on the difference between common reason and faith. "It will be necessary, says the Tutor, for you to remark this difference, that what proceeds from common reason, you know it to be true; but what proceeds from faith you can only believe it; and there is a vast space and distance betwixt knowing and believing, since knowing and understanding are implanted, or inhering in the soul, and common to all mankind; whereas single faiths and beliefs, concerning things past, is but extrinsecal, and adventitious, and together subject to many deceits and errors, how much soever it seems to be authorized by any church."

As the preceding quotations are sufficient to give the reader a comprehensive view of Lord Chirbury's divinity, we shall not detain him longer upon this work. It must be acknowledged that his reasoning, tho' inconclusive when applied to Christianity, is very specious. His deductions of superstition and idolatry from the practice and policy of priests and legislators, are strong and satisfactory; but he cautiously avoids all examination of the evidence of Christian miracles, and the truths of the gospel: a Christian, therefore, may safely subscribe to many doctrinal parts of this performance, without being shaken in his own religion. Upon the whole, however, the tendency of the book is dangerous; and the more so, on account of the extraordinary natural and acquired abilities displayed by the author: and we are sorry to see such a publication make its appearance at this juncture, when the minds of men are so much employed in reasoning themselves into infidelity.

THE great Probability of a North-West Passage: deduced from Observations on the Letter of Admiral De Fonte, who sailed from the Callao of Lima on the Discovery of a Communication between the South Sea and the Atlantic Ocean; and to intercept some Navigators from Boston in New-England, whom he met with, when in Search of a North-West Passage. Proving the Authenticity of the Admiral's Letter. With Three Explanatory Maps. I. A Copy of an authentic Spanish Map of America, published in 1608. II. The Discoveries made in Hudson's-Bay, by Captain Smith, in 1746 and 1747. III. A General Map of the Discoveries of Admiral De Fonte. By Thomas Jefferys, Geographer to the King. With an Appendix. Containing the Account of a Discovery of Part of the Coast and Inland Country of Labrador, made in 1753. The Whole intended for the Advancement of Trade and Commerce. 4to. Pr. 7s. 6d. Jefferys.

THIS author endeavours to shew the probability of a North West Passage, by considering the various evidence relating to such passage, from the time the supposition of its actual discovery commenced. He also determines the latitude of the mouth of the Passage, upon the information of such evidence, on the side of America that is washed by the southern ocean. And, lastly, he proposes a very rational method to be satisfied of the truth of such a communication.

His chief argument in support of his first proposition, is a copy of a letter of admiral De Fonte, then admiral of Spain and Peru, and afterwards prince of Chile, giving an account of the most material transactions in a journey of his from the Callao of Lima in Peru, on his discoveries to find out if there was any North-

North-West Passage from the Atlantic Ocean into the South and Tartarian Sea. As this letter, however, has been generally supposed to be fictitious, and even by a foreign geographer to be forged by some English writer, the author generously lends this country from any imputation of that kind; and by a very critical attention to several circumstances in the title affixed, as well as the letter, makes it highly probable, that if this journal was an imposition upon the world, it was framed by a foreigner in the Spanish language.

The editor's next enquiries are more immediately directed to an examination of the authenticity of the letter, which he endeavours to prove was no fiction or romance, not only by several very substantial arguments, but also by a great number of collateral circumstances, historical anecdotes, and traditional reports. The following passage from De Fonte's letter illustrates this subject, and justifies our author's conjectures.

The 17th we came to an Indian town, and the Indians told our interpreter, Mr. Parmentiers, that a little way from us lay a great ship where there had never been one before; we sailed to them, and found only one man advanced in years, and a youth; the man was the greatest man in the mechanical part of the mathematicks I had ever met with; my second mate was an Englishman, an excellent seaman, as was my gunner, who had been taken prisoner at Campeachy, as well as the master's son; they told me the ship was of New England, from a town called Boston. The owner and the whole ship's company came on board on the 30th, and the navigator of the ship, Capt. Shapley, told me, his owner was a fine gentleman, and major general of the largest colony in New England, called the Maltechnets; so I received him like a gentleman, and told him, my commission was to make prize of any people seeking a North West or West Passage into the South Sea; but I would look upon them as merchants trading with the natives for beavers, otters, and other furs and skins, and so for a small present of provisions I had no need on, I gave him my diamond ring, which cost me 1200 pieces of eight, (which the modest gentleman received with difficulty) and having given the brave navigator, Capt. Shapley, for his fine charts and journals, 1000 pieces of eight, and the owner of the ship, Scamor Gibbons, a quarter cask of good Fernan wine, and the 10 seamen each 20 pieces of eight, the 16th of August, with as much wind as we could fly before, and uncurrent, we arrived at the first fall of the river Parmentiers, the 11th of August, 86 leagues, and was on the south side of the lake Belle, on board our ships the 16th of August, before the fine town Conosset, where we found all things well; and the honest natives of Conosset had in our absence

sence treated our people with great humanity, and Capt. de Rönquillo answered their civility and justice.

The author proceeds next to give us a particular account of the family of this Capt. Shapley, whom his crew, for fear of the Spaniards, had abandoned, by retiring into the woods; and he seems to be of opinion, that he made some considerable discoveries with regard to the North West Passage. His brother Alexander settled at Piscataua, in North America, in a tract of land to which he gave the name of Kittery. His descendants, a genteel people, (says our editor) were not many years since living at Kittery; but Nicholas Shapley retired to New London, where he had a son that was living in the year one thousand seven hundred and fifty-two, a fisherman. The family at Kittery were very shy as to giving any information as to what they knew in this affair, upon an application by the author of these observations, or looking into Alexander's papers, as an officious person had got beforehand, and discouraged them from giving any gratification of this sort, under pretence, if their papers were seen, it might give some insight into a lawsuit depending between the two branches of the family, or expected to be commenced; and that there was a great reward for the discovery of a North-west Passage, which, if the account was attained from them, they would be intitled to a part, which by this means they would be deprived of. Jealousies of this kind raised by a pretended, at least an ignorant friend, against the application of a stranger, who assured them he was superior to any trick of that sort, and would give them any satisfaction in his power as they should propose, occasioned a disappointment. The son of captain Nicholas, upon an application made by the author likewise, had nothing but his father's sea chest, in which there were once a great many papers, and which his mother, the wife of captain Nicholas, made a great account of; but the son, being an illiterate man, had made use of them in the family as waste paper.

This Alexander, according to the editor, was a discoverer likewise. As to Gibbons, who was afterwards a major in the army, we have a remarkable account of his deliverances in the Ecclesiastical History of New England, by the Rev. Cotton Mather, published at London in 1702, in folio: in his account of wonderful sea deliverances, book the sixth, is *The wonderful story of major Gibbons*.

Among remarkable sea deliverances, no less than three several writers have published that wherein major Edward Gibbons was concerned. A vessel bound from Boston to some other parts of America, was, through the continuance of contrary winds, kept so long at sea, that the people aboard were in
extreme

extreme straits for want of provision, and seeing that nothing here below could afford them any relief, they looked upwards unto heaven, in humble and fervent supplications. The winds continuing still as they were, one of the company made a sorrowful motion that they should, by a *lot*, single out *one* to die, and by death to satisfy the ravenous hunger of the rest. After many a doleful and fearful debate upon this motion, they came to a result, that *it must be done!* The *lot* is cast; one of the company is taken; but where is the executioner that shall do the terrible office upon a poor innocent? It is a death now to think who shall act this bloody part in the tragedy: but before they fall upon this involuntary and unnatural execution, they once more went unto their zealous prayers; and, behold, while they were calling upon God, he answered them, for there leaped a mighty fish into their boat, which, to their double joy, not only quieted their outrageous hunger, but also gave them some token of a further deliverance: however, the fish is quickly eaten; the horrible *famine* returns, the horrible distress is renewed; a black despair again seizes their spirits: for another morsel they come to a second *lot*, which fell upon another person; but still they cannot find an executioner: they once again fall to their importunate prayers; and, behold, a second answer from above; a great bird lights, and fixes itself on the mast; one of the men spies it, and there it stands until he took it by the wing with his hand. This was a second *life from the dead*. This fowl, with the omen of a further deliverance in it, was a sweet feast unto them. Still their disappointments follow them; they can see no land; they know not where they are: irresistible hunger once more pinches them: they have no hope to be saved but by a *third miracle*: they return to another *lot*; but before they go to the heart-breaking task of slaying the person under *designation*, they repeat their addresses unto the God of heaven, their former *friend in adversity*; and now they look and look again, but there is nothing; their devotions are concluded, and nothing appears; yet they hoped, yet they staid, yet they lingered: at last one of them spies a ship, which put a new hope and life into them all: they bear up with their ship; they man their long-boat; they go to board the vessel, and are admitted. It proves a French pyrate: major Gibbons petitions for a little bread, and offers all for it; but the commander was one who had formerly received considerable kindnesses of major Gibbons at Boston, and now replied cheerfully, Major Gibbons, not an hair of you, or your company, shall *perish if it lies in my power to preserve you*. Accordingly he supplied their necessities, and they made a comfortable end of their voyage.

The most striking proofs in favour of this writer's opinion,

are collected from Mont. Ulloa's letter to De Lisle, the records of Boston, the tradition of the ancient men in Kittery, the interview at Piscataua, the New England Ecclesiastical History, and the observation of the author upon the above anecdote in that history. M. Ulloa's letter tacitly allows that there was such an admiral as Poppe; one of that name is also found among the records of Chili; and its never being contradicted by the Spaniards themselves may establish it a fact. It also allows that he sailed to the northward of California, to discover whether there was a communication between the North and South Seas; but that he returned without finding any such passage. The records of Boston mention that major Gibbons and Capt. Shapley's heirs were very lately living in Massachusetts colony. The tradition of the old inhabitants in that province where he lived, is almost convincing that Shapley had been out on a voyage to discover a North-west Passage. The interview between the two gallant adventurers at Piscataua, which happened the very year before De Fonte's voyage, and is even at this distance of time sufficiently authenticated, reconciles the chronology of the two expeditions; a point that might without such evidence have been very much disputed.

The wonderful story of major Gibbons, which we have given from the New England Church History, is the most natural consequence of the address of De Fonte (who had too greatly reduced the English adventurers to the necessity of returning home) that can be imagined. The author here observes, that in nine other remarkable sea-deliverances taken notice of by the church historians, the places the parties were bound to, were particularly mentioned; but it was only reported of this, as to some part of America.

To all these may be added the apparent inconsistency in the conclusion of De Fonte's letter, where he says, there was no passage to the South Sea by what they called the North-West; for it is evident that he was conscious of such a passage; though very probably he deceived Capt. Shapley and major Gibbons, by some misinformation that he had time enough to concert, before the captain returned to his ship. And as it is to be imagined that he sailed down from Lake Fonte in a shallop that he had brought along with him to that lake, and met Capt. Shapley in that shallop, he might the more easily carry on the deception, as it might be supposed that such a vessel was not calculated to undergo the severity of such a voyage, but built upon some lake of which the Spaniards had the sovereignty, as it was so much for their interest that this discovery should be kept a secret: so that, upon the whole, although there is not any one circumstance in the letter which betrays such a simple inattention,

Intention, yet it is for that very reason we look upon it as the clearest criterion to judge of its authenticity. For it never can be imagined that a person so ingenious as to frame this consistent narrative, would have interrupted its uniformity, at least, by such a palpable absurdity. It would have been highly unnatural for an impostor to have had any idea of that kind; but it was the most proper evasion for De Fonte that his situation would permit.

We are as much satisfied as the author is, of the authenticity of the letter, and congratulate him upon the success with which his investigations have been attended. For although his language is in many places very incorrect, yet the attention and application which he manifests throughout the whole commentary to reconcile the letter to itself, and to illuminate such a veiled part of geography, makes us excuse all faults of that kind, especially as we discover such a combination of two qualifications which very seldom are united, great metaphysical precision with a critical knowledge in maritime affairs.

It could have been wished he had given us a chart from Callao, where De Fonte sailed from, that we might have compared his observations with the journal, as he went along.

The manner in which he proposes to prosecute this discovery will be found in the 127th page. However, the most eligible method (was it to be looked upon in a public light) would be for a ship to be well fitted out at Canton, after her voyage from Europe, and from thence to proceed to the latitude of America, where the entrance of the straits is supposed to commence, as it would be so much easier finding it on that side of America than it would be on the other, by which we might acquire a perfect knowledge of its reality at once.

The remaining part of this work is a collection of every remarkable tradition or anecdote which materially relates to this subject, wherein many things are found both entertaining and new, several of which the author explains in a masterly manner, and every where appears an able geographer and seaman.

The Origin and Structure of the Greek Tongue, in a Series of Letters addressed to a young Nobleman. By Gregory Sharpe, LL.D. Master of the Temple, Chaplain in Ordinary to his Majesty, and Fellow of the Royal and Antiquarian Societies. 8vo. Præd. Doolby.

THERE are only three ways of treating grammar. The first is by shewing the causes of every inflexion, by the analysis of all the several parts of which a language is compounded.

pounded; the second is by paradigmata or examples; and the third, by shewing under each letter of the alphabet all the changes, which are thereby introduced. These three methods are separately and distinctly pursued in this performance.

In the first place, the author proceeds upon the analytical scheme, and endeavours to account for all the inflexions of nouns and verbs; in the former, he says, the variations of case and number are made by adding the several parts of the article $\alpha, \eta, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega$ as terminations to the original theme or root; the latter, he tells us, are constructed and varied by the addition and mixture of the assisting verbs $\epsilon, \sigma, \tau, \omega$.

The distinction of letters into servile and radical, he apprehends to be of great use in the knowledge of grammar. Some few consonants remain, he says, almost invariable, or change only into letters of the same organ; whilst others are employed in the varieties which describe every circumstance of things and actions; such as gender, case, and number, with degrees of comparison in nouns; and mode, time, voice, number, and person in verbs. P is only employed in forming the comparative degree of adjectives. Some, with the liquids, retain their place in every alteration made by the laws of grammar; these are properly called radical, B, Γ, Δ, Ζ, Α. The other letters are called servile, as subservient to the purposes of grammatical inflexion.

The use and service of these letters are in proportion to the times of their occurrence. The most frequent among the vowels are E, O, I; among the consonants N, Σ, T, M; and these are, therefore, the principal or leading letters in promoting grammatical varieties.

Upon these principles our author has attempted to reduce the Greek grammar to a regular system, and to explain the grounds of every inflexion in the language. In the old way the memory was embarrassed by a multitude of apparently arbitrary terminations; but upon this plan nothing is supposed to depend merely on use and custom. Reasons *a priori* are assigned for every grammatical variety. Here, perhaps, an ingenious imagination may sometimes amuse itself with fanciful discoveries and empty speculations; but the investigation is laudable; and our learned author has undoubtedly pursued a proper course of enquiry by tracing the Greek language from the East, from whence it certainly derived its existence.

The second part of this work contains paradigmata of nouns and verbs, exhibiting the whole as in one view, and supplying clear and perfect examples to the rules, and reasons, and causes of the Greek tongue.

Under the third division the author considers the changes made by each letter of the alphabet; the varieties occasioned by the diversity of dialects, and the substituting of one letter for another of the same organ or class.

The reader who has seen the Doctor's dissertation upon the origin and structure of the Latin tongue, may form an idea of the nature of this performance, as the same plan is pursued in both.

At the conclusion, he has subjoined the following enquiry into the rise and progress of the letters of the Greek alphabet.

The art of writing, was certainly very ancient, as is evident from the sacred Scriptures; and, indeed, commerce could not have subsisted long without it. Some marks must have been used in the most early times to distinguish the returns of the seasons, to assign and secure limits and boundaries; and to assist the memory on various occasions.

The Egyptians, and many other nations, made use of the pictures or representations of objects, which pictures have been called Hieroglyphics. To such marks the Chinese owe the vast number of characters used by them in their writings. But the letters of the Alphabet, however varied or numerous, had their origin in the East, and are the offspring of one parent. The names, the shape, the order, and the arithmetical power of these letters prove them to be all derived from one and the same source.

The Hebrew Alphabet is not very unlike the Phœnician, or what has been called the Samaritan: and I think that, upon a very slight inspection, it will appear most probable that the latter was derived from the former. The Hebrew is of a beautiful and regular construction, and may well be considered as a sacred character not in common use; whereas the old Phœnician and the modern rabbinical characters are made with greater expedition, and seem to be derived from the same characters written in haste, and adapted to ordinary purposes.

Herodotus asserts that, upon inquiry, he found the rites of Bacchus were introduced into Greece by Cadmus the Tyrian, and the Phœnicians who came with him, and settled in Boeotia; all the names of the gods came into Greece from Egypt. Cadmus was the son of Agenor an Egyptian. The Coptic letters are nearly the same with the Greek, but as the names are not Egyptian, and no inscription has yet been discovered consisting of any of these alphabetic characters, till after the Greeks were in possession of Egypt under the Ptolomies, it is nothing more than fancy or conjecture to imagine that the Egyptians were the authors of them.

We are informed by Diodorus the Sicilian, that it was the opinion of some persons that letters were invented by the Syrians, from whom the Phœnicians first learnt their use, and then communicated them to the Greeks.

The Phœnicians, as the same persons say, only changed the shape or form of the letters, but were not the first who discovered them.

The inhabitants of Jerusalem are called Syrians of Palestine by Herodotus, and he describes their city by the same name it had of old, and which it still continues to have in the East.

The same historian, declaring his own sentiments, says, that the Phœnicians under Cadmus, with whom were the Gephyrei, and many others, brought learning into Greece, and that the Greeks had not earlier the use of letters.

This is contradicted by Diodorus, Pausanias, Zenobius, and others. Diodorus informs us that Linus composed a book, upon the acts of the first Dionysius, in Pelasgic characters, and that the same were used by Orpheus and by Pronapides the preceptor of Homer. Zenobius says, that Cadmus slew Linus for teaching characters differing from his. And Pausanias, in his Attics, assures us, that he himself saw an inscription upon the tomb of Coroebus, who lived at the time when Crotopus, who was contemporary with Deucalion, was king of the Argives. Letters, therefore, were in use among the Greeks long before the arrival of Cadmus.

The first letters used in Greece and Italy were called Pelasgic. The Pelasgi, whether of Ægyptian, or Syrian and Phœnician race, came into Greece, and were dispersed over all the country before the reign of Deucalion. Strabo says, all acknowledge the Pelasgi to be an antient tribe, settled over all Greece, and principally in Æolia and Thessaly. Hence Herodotus asserts that the Arcadians, Athenians, and others, were called Pelasgi. And in another place, he informs us that the people of Athens, who were Pelasgi, changed their speech with their letters; plainly intimating, that before that time they spoke the language, and used the characters, of the Pelasgi. Almost the same thing is said of the Romans by Dionysius of Halicarnassus, who tells us that they spoke a mixt dialect, not perfectly Barbarian, not perfectly Greek, but made use of both, and for the most part the Æolian.

The Pelasgi were reduced by Deucalion, Hellen, and Cadmus. They were not suffered by the last conqueror to retain their antient name; and it is, therefore, not very surprizing that letters were no longer permitted to be called Pelasgic. In Peloponnesus, the Pelasgi were now called Dorians, and in Ar-

cadia

cadia, they preserved their name longer than any other of their tribe did in Greece.

The Romans were instructed in many things by the Arcadians, who came into Italy under Evander. Pliny and Tacitus both assert, that the old Greek characters were the same as the Roman. Dionysius says, that the Romans had them from Greece sixty years before the siege of Troy. The most ancient inhabitants of Rome were the Sicilian Barbarians; and after them the Aborigines, *Acopryves*, as Dionysius calls them, took possession of it, by means of a long, successful war. These lived in the mountains without walls, and were dispersed about in villages: they were joined by the Pelasgi and other Greeks, &c.

The Aborigines, to whom the Romans owe their origin, were, according to some, the first inhabitants; according to others, they came from various places in search of better fortune, living by robbery and pasture: others suppose them a colony of Ligurians.—The Ligurians inhabited several parts of Italy, and some of them were Celts.

The Romans did not receive the Alphabetic names of letters from the Pelasgi; nor is it probable that the Pelasgi made use of the same names.

Letters were first introduced into Greece and Italy by the Pelasgi; they were afterwards subjected to some considerable alterations by Cadmus, and farther still by the Ionians.

The Africans, Spaniards, Celts, and Etrurians, as well as the inhabitants of Greece and Italy, all made use of Pelasgic or Phœnician letters.

The Greeks, at first, had no more than sixteen: these, without the names of Alpha, Beta, &c. they received from the old Pelasgi. When Cadmus entered Greece, he gave them the names, and added to the old characters three more letters, *Zeta, Eta, Xi*, and as many *etresia*, or numeral characters, *Bau, Sanpi, Koppa*; all which are taken from the Phœnician alphabet; as is evident from their names, their shape, and place and power. These, with the Pelasgic characters, complete the Phœnician alphabet. Some other change, and it is probable, might have been made by Cadmus in the shape of some of the letters. That any of these characters were invented by Simonides or Palamedes, or any other Greek, is a fable that does not deserve credit; since they are all exactly in their proper place, as in the Hebrew, Syriac, or Phœnician alphabet.

The Egyptians, Greeks, and Romans added several letters to the Phœnician alphabet. The present Greek alphabet is

* *Acopryves*, as Dr. Sharpe conjectures, is from *אכופר* *adjecto* *Caldaico* in fine vocis, and *עבר* *abst*, *gens transfuga*.

the Ionic, having five letters added to the end of that which they received from the Pelasgi and Phœnicians. H was, at first, an aspirate, and by the Ionians, and all other Greeks after them, used for the long E. This improvement is ascribed to Callistratus of Samos, y but the time when it was introduced is uncertain: by the advice of Archinus it was adopted by the Athenians when Euclides was archon, an^{ent} 11; Olymp. xciv.

To illustrate, in some measure, what is here said of the rise and progress of the Greek letters, the author has annexed a collection of alphabets.

If the reader does not find in this dissertation, all the evidence, perspicuity, and precision which he may possibly expect, he must consider, that the defect is owing to the want of historical data. In points of this nature we can only form conjectures. There may be some truth in the history of Cadmus; but how much we cannot pretend to determine: the greatest part of it, perhaps, is fabulous.  signifies *the East*; Cadmus therefore might originally mean no more than *a man from the East*. Be this as it may, beyond the Olympiads the Grecian history is involved in darkness and confusion. It is only since that famous *era** that we begin to have any glimmerings of light; and even then our knowledge is confined to a very small number of facts: the authority of the Greek historians in matters of remote antiquity is of little weight. That the letters of the Greek alphabet had their origin in the East, has been very clearly demonstrated by this learned and accurate writer from the analogy of alphabets.

We shall conclude this article with a short extract from our author's account of the Greek and Roman numerals.

The Greeks, he says, computed by *πεντε* five, from the number and use of the fingers of the hand, naturally employed in reckoning: hence the Romans derived their species of numeration, which the late learned Dr. Taylor, in his *Marmor Sanviticensis*, declares he could not explain.

To prevent a perpetual repetition of straight strokes, following the Greeks, they made use of their letter V for the first *πεντε* or five; a character which is described by the first finger and thumb open, and which in counting by the fingers naturally offers itself to the view of every one. The second *πεντε*, double five, or ten, is evidently compounded of $V = 5$ and $V = 5$, joined at the angles or narrow ends, forming another character in the Roman alphabet, $X = 10$. The next *πεντε* is again

* The learned Dr. Hyde in his notes on Peritfol's *Itinera Mundi*, observes, that this word is an Arabic term, and should be written *ira* not *era*: 'Erba, says he, seu ercha, est ipsa epocha, à verbo erab, seu erach, computavit à certo tempore.'

taken from the first finger and the thumb stretched until at right angles with it, when it exactly represents the letter L=50, C=100 is the initial letter of *centum*; M of *mille*=1000; D of *dimidium*, the half of *mille*, i. e. 500.

Our author's conjectures relative to V and L are ingenious; but if the Greeks derived this species of computation from the number and use of the fingers, it would have been more natural for them than for the Romans to have selected such characters for the purpose of numeration, as the various positions of the fingers might, in some measure, resemble, as A, P, &c. But this is not the case. Perhaps therefore the Romans made choice of L for 50, for no other reason, but because it resembles the lower half of C, and V for 5, only because its sister letter U is the fifth vowel. This explication, however, we do not pretend to advance in preference to that of Dr. Sharpe.

X. *An Account of Denmark, ancient and modern. Containing its History, from Swain, the first Christian King, to the present Time, &c. &c.* 8vo. Pr. 3s. Almon.

THIS, in the news-paper language, may be stiled a temporary article, as it is evidently a compilation calculated to gratify the present curiosity of the English, during the residence of his Danish majesty among them. The author, in the short introduction prefixed, recapitulates all the supposed antiquities of Denmark as far up as a thousand and thirty years, before Christ. He begins his history of Denmark with Swain, the first Christian king, i. e. the 981st year of the Christian æra, and gives us a tolerably well connected account of Danish affairs till the year 1660.

As we are cautious of giving quotations from quotations, we shall select the following introduction to Lord Molesworth's account of the great revolution which happened when the kingdom of Denmark became hereditary and absolute, as bidding fairest for originality.

The Danes in their descent, as is supposed from the East, in the pursuit of new habitations, in the attainment of them, are generally conceived to have preserved the like form of government, as that whereby their armies were directed in the course of their migration, and to have naturally issued therefrom, only disposed into three divisions; the Prince or Leader, the Officers, and the body of the People; each distinction having an equal right of voting in the general assembly, on all important emergencies. And so this form seems to have continued inviolable, until some time after their conversion to Christianity, when the Priests by degrees crept into power, and formed a

fourth

fourth estate. This power continued in the church until the time of Martin Luther, when a reformation taking place, the clergy were excluded, and the influence they had acquired through a long series of years, assumed by the nobility, in addition to their former independency, by which they seemed to have acquired a double power in the government, and to be a kind of equipoise or counterbalance against both the sovereign and the people, hence inconsiderately assuming too much on the Prince, and treating with contempt the people. It is true, a body of the clergy still subsisted in the Diet, but these not as the excluded bishops in the rank of nobility; but as Commoners, paid taxes in the same manner, and equally subjected to the insolence of the Nobles, who did not, as in the ancient form, pay their proportional share, but following the example of the former clergy, would pay only what themselves pleased.

In this state was the constitution of Denmark in 1660, when the necessity of money to pay the army, called in question the pre-engagement of the nobility to level themselves in respect of taxes with the clergy and people, and with which they refusing to comply, produced the ensuing event; which I relate in the words of the sensible and judicious Lord Moleworth.

We have already hinted, that it does not fall within our plan to transcribe Lord Moleworth's account of that great revolution, and therefore must refer the reader to the original. It may not, however, be unacceptable, if we lay before him the following little anecdote relating to that publication. It appeared in the reign of king William, and the Danish ambassador had orders to complain of the author to the king. His majesty heard him, as usual, with great phlegm, and pleaded that the laws of England had the sole cognizance of the press. This did not satisfy the ambassador, who insisted warmly upon the king's punishing his lordship capitally by virtue of his prerogative, or of sending the offender prisoner to Denmark. "Hush! hush!" said the monarch; "if Lord Moleworth should hear of this discourse, he certainly will clap it into the next edition of his book."

As to the merit of the publication before us, we have already observed it is of the temporary kind; and shall therefore only add, that it may serve to give the reader some idea of the history, constitution, and geography of Denmark.

Monday, 12th June 1768. The Right Honourable the Earl of Hillsborough, Lord of Trade, and Secretary of State for the American Department; on the Necessity of revoking the Prohibition of Commerce with Corfica, and for supplying the Corficans; in order to preserve our Italian, Turkey, and Spanish Trade, and to preserve the Peace of Europe. 4to. Pr. 6d. Evans.

By red herrings ditto 46,000 barrels
By the loss of the Newfoundland trade in the Mediterranean 400,000
By the loss of the Newfoundland trade in the Mediterranean 430,000

Besides this loss of four hundred and thirty-six thousand pounds per annum, the author considers the prodigious damage which must accrue to the shipping and the freightage of the Kingdom, and a hundred other articles of the greatest national importance.

Poor old England! how many Cassandras are prophesying thy destruction! and what infidels are our ministers not to believe them!

22. *A Letter to the Right Honourable the Earl of Hillsborough, Lord of Trade, and Secretary of State for the American Department; on the Necessity of revoking the Prohibition of Commerce with Corfica, and for supplying the Corficans; in order to preserve our Italian, Turkey, and Spanish Trade, and to preserve the Peace of Europe.* 4to. Pr. 6d. Evans.

to be for a penny, is for a pound." as the saying is. We are now got into Corfica, and must get out of it the best way we can. This writer is a most disinterested politician and a most singular individual who has no interest in the industry very kindly offers his services to the noble Lord whose name he has prefixed to his pamphlet, in writing and publishing the merchants trading to the Straits, in order to animate them to join in a petition to the ministry for the immediate revocation of the act past in lord Bute's administration, for prohibiting our trade with Corfica, and for the immediate protection of the islanders. Who dares to deny after this, that the streets of London are not paved with patriot pedlars?

13. *The Important Advantages to the Power, Trade, and Navigation of Great Britain, that would result from our Protection of Corsica; and the no less fatal than unavoidable Consequences of our permitting France to keep Possession of that Island; set forth in five Letters, addressed to the Right Hon. the Earl of Ch——m. By a Nephew to the late John Trenchard, Esq; Author of Cato's Letters.* 8vo. Pr. 1s. Browne.

How these authors pester poor pectoral—This is the third noble lord whose name, we are afraid, has been taken in vain, and addressed to, on the affairs of Corsica. The same idle self-importance and affectation of patriotism that fill the other publications on the same subject, is discernible in this. We are, for our own parts, entirely satisfied as to the abilities and patriotism of all the three noble lords; and we firmly believe that the brave Corsicans will be relieved as far as is consistent with national honour; but we have no idea that every sawy scribbler has a right to demand that the secrets of the cabinet should be laid open, in order to gratify his venal curiosity.

14. *A Lecture on moving Figures. Representing the principal Actors on our political Stage, as they really are divested of the false Colourings of Party or Prejudice.* By Signior Fidalgo, of Chelsea. 8vo. Pr. 1s. Wilkie.

The plan of this publication promises something humorous, but is very poorly executed, being made up of common-place reflections and abuse upon the great men of our own country. The author has bestowed many fulsome encomiums upon a late first lord of the admiralty, for which we suppose his lordship will not thank him.

15. *The Conduct of Ralph Hodgson, Esq; one of his Majesty's Justices of Peace for the County of Middlesex, in the Affair of the Coal-heavers.* 8vo. Pr. 1s. Nicoll.

In a country like England, where there is so great a scarcity of hands for manufactures and useful labour, we must be of opinion that as few unnecessary hands as possible ought to be employed upon our laborious employments. We shall not dispute the veracity of any fact which Mr. Hodgson advances in this pamphlet to vindicate his own conduct, because we profess ourselves to be totally unacquainted with the particulars. He must give us leave, however, to observe, that the coal-heavers must be deemed a useless body of people, if their business could be executed, as well and much cheaper, by sailors who man the ships that bring up the coals to London. National policy, therefore, dictated, that both their numbers and wages ought to be

be reduced; and their own audacious bloody behaviour justified all the severities that were employed against them.

16. *A full and impartial View of the Trial of Donald MacLane, who was indicted at the Assizes held at Guildford, on Monday the 8th of August, for the wilful Murder of William Allen the Younger. By a Student of Gray's-Inn. 8vo. Pr. 1s. Harris.*

This is another pamphlet which cannot properly fall within the province of criticism. All we can say is, that if the facts it contains are fairly represented (as we have no room to doubt they are) Donald MacLane, had he been hanged, would have been legally murdered; and that both judge and jury did their duty when he was acquitted.

17. *The Speech of Mr. George Johnstone in the General Court of Proprietors of East-India Stock, upon the Subject of the Restitution for private Losses, in the War of Cossim Ali Cawn. Folio. Pr. 6d. Becket.*

Mr. Johnstone lays down and enforces his proposition in the following words:

‘ Mr. Chairman,

‘ The proposition I have to make to the court is, that an immediate order shall be sent out to Bengal, (at the expence of the claimants) directing the governor and council for that settlement to pay to the several sufferers, in the war with Meer Cossim Ali Cawn, their respective shares of the ballance due, by way of restitution for the losses they sustained in their trade, agreeably to the treaty with Jaffier Ali Cawn concluded the 10th July 1763, and which treaty has been since ratified and renewed by his successor.

‘ In discussing this question, I shall endeavour to avoid every thing that may seem to apply to the passions, although the subject is replete with every circumstance that is capable of exciting gratitude, pity, or commiseration in the human breast. Nay, should the pale figures of my departed friends present themselves to my imagination in all the horrors of their inhuman massacre, I will remove them from my mind, and cover their bodies with a pall, till this subject is decided. It is on the justice of the case alone that I found the rectitude of my proposal; and if I cannot convince the reason of my audience upon the strictest rules of the most rigid justice, I desire not to receive the vote of any man upon this occasion.’

As Mr. Johnstone makes out his proposition with a plenitude of proof, and is an able advocate for the cause he espouses, we shall be so much his friend as to remind him, that a superfluity of expression is hurtful to the elegance of oratory. Cicero was

sensible that he himself was too subject to a redundancy of speaking: *Maha* (says he, in his *De Oratore*) *deposcenda stilo*; and it cost him great pains to bring his luxury to what farmers call a *short bite*, which they observe always produces the best mutton. We shall therefore submit it to Mr. Johnstone's consideration, whether the words we have marked with italics in the preceding quotation, might not be spared without injuring his eloquence. This is a hint we should not take the pains to throw out to an ordinary speaker; but we think this gentleman's abilities would entitle him, with a little application, to a rank amongst the *diserti*, if not the *eloquenti*, by his sacrificing a little to the *graces*.

16. *Farnaby illustrated; or, the Latin Text of Farnaby's Rhetoric exemplified, by various Passages, from the Sacred Scriptures; the Roman Classics; and the most distinguished British Authors.* 8vo. Pr. 1s. Nicoll.

Could the writers upon rhetoric and literary compositions give their readers a receipt how to acquire *genius*, as well as how to practise *poetry*, their labours would be inestimable. Cicero and Quintilian, after laying down the most rational and elegant rules for eloquence, fairly say, that without natural talents they can be of very little use to their pupils. The manufacture of eloquence, however, is much more practicable than that of poetry, which *à carle descendit*; and we can by no means think that the pamphlet before us, though we acknowledge it to be accurately and judiciously compiled, can prove of great service to learning. It may, indeed, furnish a critic with a few terms to figure away with at a club or a coffee-house; but real genius requires no such assistance; and it never can be of service to mediocrity, far less to dulness.

It is extremely remarkable, that the poets and writers from whom this author and others of the same class take their most striking examples, are those who have been the least acquainted with the rules either of poetry or eloquence. We will venture to assert, that neither Shakspear, Otway, Pope, Prior, Thomson, and twenty other poets of eminence, who are now classics in the English language, ever troubled their heads about the art of poetry, or the figures of composition. Ben Johnson, who was a learned poet, and extremely well acquainted with the figures of writing, is very seldom quoted on such occasions; and even Mr. Addison, who was a profound and rational critic, affords but few embellishments to a work of this kind. We shall conclude this article with four lines taken from Sir William Soame's translation of Boileau's Art of Poetry.

Rash

Rash author, 'tis a vain presumptuous crime,
To undertake the sacred task of rhyme,
If at thy birth the stars which rule mankind,
Shone adverse, and of unpoetic kind.

19. *For the Use of Schools. An Epitome of Grammar.* By Philip Parsonis, A. M. Master of the Grammar-School at Wye, in Kent. 8vo. Printed. Hawes.

This epitome, with a little improvement, may, in some measure, answer the purposes of a grammar. The author gives examples of the declensions of nouns; but says nothing of adjectives and pronouns. He shews the formation of regular verbs; and has collected a great number of irregulars, to which he has subjoined their preterit tense. But in this part of his work, which ought to have been particularly correct, he has given us at least one instance of his inattention. *Abscendo*, he says, does not make *abscondidi*, but *abscondedi*. This is a mistake. We have seen *abscendi*, and *abscondidi*, (Sil. Ital. l. 8. 193, &c.) but never remember to have met with *abscondedi*. The government of adjectives and verbs is exemplified in about seventy hexameter lines.

20. *The Universal Tutor: or, New English Spelling Book and Expofitor.* By J. Seally, Master of the Academy in Bridgewater-Square. 8vo. Rofon.

This performance is recommended by thirty school-masters.

21. *The Academy of Play; Containing, a full Description of; and the Laws of Play, now observed in the several Academies of Paris, relative to the following Games, viz. Piquet, Quadrill, Ombre, Quincill, Piquemdrill, Imperial, The Reverse, Papillon, L'Ambigu, Commerce, Fontaine, Lottery, Ma Commere, La Mariée, Triomphe, Tue Beaf, La Mouche, Man D'Auvergne, The Farm, The Game of Hoc, L'Emprunt, Le Poque, Romefleq, Sizette, Guinguette, Le Sixte, Fingy-quatre, La Belle, Giltit, Cul Bai, The Cuckoo, Brufquembills, The Comet.* From the French of the Abbé Bellecour. 12mo. Pp. 35. R. Newbery.

In an advertisement prefixed to this treatise the reader is informed, that there are in Paris several public places for play, which are, each of them, under the inspection of a master, or superintendant, and are called *Académies*.

Were Plato, Xenocrates, or Crantor to rise from the dead, how would the philosopher be astonished at the degeneracy of the present age, and mortified to find the name of a place, the most

most respectable of all antiquity, applied not only to almost every paultry school, but even to scenes of trifling and dissipation, where people of the most frivolous understandings are taught, not the principles of philosophy, or the belles lettres, but the games of Hoc, Papillon, Giller, Cul-bas and Cuckoo!

As to the merit of this work, it will be sufficient to observe, that it is a fuller and more complete treatise on the several games here described, than any which has hitherto appeared. The first principles of Piquet, Quadrill, Ombre, &c. may be learned from the directions of M. Bellocour; art and dexterity in these games are only to be attained by the routine of play.

22. *Some Remarks on a Late Dissertation upon Head-Dress, with Useful Instructions relating to that Art.* By R. Ward, Gentleman and Ladies Hair-Dresser, Peruke and Tete-maker. 12mo. Pr. 1s. Richardson.

When the rivalry of hair-dressers is carried on by literary publications, we, likewise, may be allowed to assume a new province, and prognosticate that there will be an immense quantity of waste paper this season.

23. *A Dialogue between a Captain of a Merchant-Ship, and a Farmer, concerning the pernicious Practice of Wrecking: As exemplified in the unhappy Fate of one William Pearce, of St. Gennis, who was executed at Launceston in Cornwall, October, 12, 1767. Shewing also how the Captain was converted to a Life of much Seriousness and Consideration, &c. &c.* By Jonas Salvage, Gent. 12mo. Pr. 6d. Dilly.

This piece is written with a good design, namely, to represent the injustice and inhumanity of plundering ships which happen to be wrecked on the sea-coasts. It is properly calculated for the common people in those parts of England, where these barbarities are practised.

24. *The Judgment of Paris. An English Burlesque. In two Acts. As it is performed at the Theatre-Royal in the Hay-market. The Music composed by Mr. Barthelemon.* 8vo. Pr. 1s. Beckét.

This is a burlesque upon the well known story of the Judgment of Paris. The execution is indifferent; but we are told that the music is excellent.

25. *A New System of Physic: founded on the Principles of Nature, and not on the Materia Medica, demonstrable by Effects.* By J. Cordwell. Small 8vo. Pr. 1s. Murdoch.

This whimsical production is a piece of the leaven of Hermetic

metic philosophy, fermenting strongly with occult qualities and essences of bodies, with which the author appears to be intoxicated. He raves much of a *blood-making principle*, which, he says, is able to extirpate, without being tasted, smelt, or even felt, the venereal, and an infinite number of diseases, by resolving itself *per minima* with the blood.—He, therefore, whose studies and labours are not brought to this following issue, whether he be physician, philosopher, alchymist, naturalist, mathematician, or whatever name he goes by—if he knows not how to make good and perfect blood out of the body, he cannot understand the imperfection of blood in the body.

This writer is so great an enemy to all the systems of physic, (which at the same time he seems to confound with physics and metaphysics) that he boldly affirms, 'there is no treatise of physic, nor even recipe to be found in any author now extant, which is founded either on reason, or the established laws and principles of nature.'

After this terrible blow at physic, he hastens to fermentation, where, driving through *thick* and *thin* at a strange rate, he stumbles on *corporate* and *impastation*; having told us, in regard to the principles of nature, that there being two, there are consequently three principles.

The principles of nature being two, a third is the medium, in which those principles act. The origin of diseases is fermentation, the action of principles. The intention of fermentation is, that the active and thin penetrate the thick and passive, and endeavours to subtilize them: the passive and thick want to corporate the thin and active, and to fix them: this action continues, till the thin hath involved itself into the thick, and the thick hath subtilized itself into the thin, and make such an impastation and equality, that there remains between them but one matter, which is neither thick nor thin, but a consistence of only one substance—the arrival to which end, terminates the action of fermentation.

If the *blood-making principle* of this sharp-sighted philosopher is (to make use of his own phrase) hid from us *in occulto*, we find clearly from the postscript, that his intention is placed *in periphrasi*.

P. S. If any serious and studious person shall find the foregoing treatise obscure, and is curious to have its principles further explained, may apply to the author, at Mr. Becket's near the turnpike Pamblico, who doubts not to convince the learned of the truth of his principles, and the sick of the efficacy of his medicines.

But pray Mr. Cordwell remember, that 'in this art (physic)

fic) those who fall short of perfection, must treat their patients unsafely. 'Tis not of great detriment, if a shoemaker, taylor, carpenter, &c. fall a little short of perfection—the loss of those things are not so great, or may be altered—but in physic it is not so—here the patient is the ~~head~~, the cloth, the wood; and if those be spoiled, he's hid, and never heard of more—he does not return like a suit of cloaths to the taylor to be altered, but is down-right spoiled and lost for ever.

26. *Letter to Mr. Daniel Sutton, on the many dreadful Consequences that must inevitably attend the present and future Generations if his Method of "Insulation" should become universal.* 8vo. 1s. Pelet.

These dreadful consequences are such as flow from the preservation of the lives of his majesty's subjects; of which high crime Mr. Sutton, who was unjustly acquitted at his trial last year, is now honourably convicted.

27. *Nomenclatura Critica Marborum Ocularium; or a Critical Index of the Distempers of the Eyes.* By John Henry Maulelenc. 8vo. Pr. 6d. F. Newbery.

We are informed in the preface, that the design of this index is not to instruct, but divert the learned reader. What humour it contains, however, we cannot perceive; and the author, if he pleases, may add this species of blindness to the next edition of his catalogue.

28. *The Jests of Hymen, or, the Conjugal Directory: a Poem, in Three Books.* 8vo. Pr. 2s. 6d. Davis.

No part of human life has been so much the subject of didactic poetry, as the love of the sexes. To gratify the propensity to that passion, the Aonian maids have been contrained to the most licentious and indecent compositions. This poem is an imitation of Quilletus; and without disgusting by obscenity, the stile of it is moderately animated, and the versification harmonious.

29. *Four Pastorals; By T. S. Esq. of the Middle Temple.* 4to. Pr. 2s. Webley.

In three of these pastorals there is hardly any thing new; the subjects, the turns, and many of the thoughts are similar to what we find in Theocritus, Virgil, Pope, and others. In the first, Hylas and Corydon sing alternately of Delia and Laura, and the former presents the latter with two kids and a goat, for his song (which by the way is an extravagant reward); the latter returns the compliment with what the poet calls an ivy bowl.

bowl. These are shepherds of a classical taste, and speak familiarly of the Naiads, Dryads, Aurora, Flora, Pomona, &c. and one of them breathes his wishes in the following strain of gallantry.

'Oh! wate I made some bee, that roams in air,
I'd seek thy bow'r, and find my distant fair;
Posch'd in the sunshine of your eyes, I'd sip
The dewy nectar of your soft lip;
Or basking in your smiles, your beauty hum,
More sweet to me than Hybla's rich perfume.'

The second pastoral represents two shepherds of a more clownish character, Cuddy and Colin Clout, tuning their notes in praise of Blowzybella and Bumkenna. The contest is begun by Colin Clout in this rustic language.

'Your Blowzybella! Murrain on her! She?

Albeit I wis the Parson's maid she be;

But what o' that? A bonnier lass, you lout,

Bumkenna I'll maintain, and so look to 't.'

In this pastoral our author has pretty closely imitated some passages in Phillips and Gay.

In the third, Leander, accompanied by Mopfus and Argol, laments the absence of Zephalinda. These three shepherds are perfect adepts in the stories of Ovid.

The fourth contains a description of the marriage, the dresses, the apartments, the consummation, and the progeny, of Zephyr and Flora. As a specimen of the author's fancy, take the following account of the chamber and study of beau Zephyr:

'A pair of Bellows, fill'd with scented wind,
(The bellying sides with gilded leather lin'd)
Hung by a Golden-chain: here Sword-grass shone,
Enrich'd with studs; his belt, a Venus' zone,
A Glasswort's polish'd mirror fery'd to shave,
And a Blue-bottle, fill'd with dew, to lave:
Here Venus'-balin, there a Lady-comb,
To smooth, and call the wandering tresses home.
A Bell-flow'r's silver sound the ear regales,
And Sneezing-wort from yonder Box exhales.
On canvass smil'd a Painted-Lady, and
Sweet-William from the picture seem'd to stand.
His study swell'd, replete with books of note,
Which sometimes he would read, and sometimes quote,
St. Augustine, and Rev'rend Burnet, each,
With Harvey, grave divines, in folio preach;
Then shal'd St. Germain, and Le Sage renown'd,
With Cheney gister in Octavo bound:

Great

Great Temple next, and comic Martial, fol.
In Turkey-blush — the Physic of the soul.
Pluck'd from the wing of Pegasus, a pen
His standish grac'd: his ink was Hippocrene:
Here stood a Sand-box: there for paper serv'd
Papyrus, edg'd with gold: here neatly carv'd,
A Lady-frail; in poetry he writ,
And Flora still the subject of his wit.

Though we are informed, that the books and furniture, here described, are names of flowers and fruits, yet the conceit is sometimes so subtle and far-fetched, that it would puzzle an experienced gardener to find out the propriety of the allusion. In the same stile and manner this poet has described every circumstance relative to Zephyr and Flora; but, by an unfortunate oversight, has attributed the paraphernalia of the latter to the former; for Zephyr, poor rascal! is indebted to his wife for every article from his chariot to his snuff-box.

From this quotation some readers will probably think, that the author has deserted his province, when, instead of Bracton, Coke, and Littleton, he has taken up Theocritus and Virgil.

30. *A Letter to the Author of a Pamphlet, intitled, Pietas Oxoniensis.* 8vo. Pr. 6d. Johnson.

In the pamphlet to which this is an answer, it is asserted, that absolute election, reprobation, and final perseverance, were the doctrines of our first reformers; and that every one, who does not maintain these points, is a false member of the church of England.

In opposition to this assertion, the author of this letter endeavours to shew, that there is nothing in our articles, or in any part of the Liturgy, which favours absolute election, reprobation, or final perseverance; but that, on the contrary, there are several passages in both, which are inconsistent with these notions.

This letter contains nothing either very critical, learned, or acute; but the writer appears to be a person of sense, moderation, and candor.

31. *A Defence of the Doubts concerning the Authenticity of the last Publication of the Confessional; &c. In Answer to Occasional Remarks, &c.* 8vo. Pr. 6d. Rivington.

The Declaration of Charles II. from Breda, the Declaration prefixed to the XXXIX Articles, the signification of *bell* and *inferi*,
and

and some other points of less importance, are the subjects of this debate, which is maintained on both sides with a good deal of polemical dexterity.

32. *A Serious Important Letter to the Right Reverend Learned Bishops and Clergy of the Church of England; With dutiful Submission offered to their serious Consideration: Humbly requesting, devoutly imploring, Their unanimous Endeavours to procure a Revival of our Liturgy; in order to correct and amend some Parts thereof, which appear contrary to the true Sense of the Gospel, and therefore seem to require their Concurrence, to accomplish such pious and considerable Improvements as may be made. By Samuel Roe, Clerk, A. M. Vicar of Stotfold in Bedfordshire. 4to. Pr. 6d. Hingeston.*

The author of this Letter contends very earnestly for the revival and amendment of our Liturgy. The Commination, appointed to be read on every Ash-Wednesday, is the subject of his animadversions. Denouncing of curses, he says, is inconsistent with the genius of Christianity; and therefore he would have this part of the service abolished.

Though there is not much delicacy in his manner of writing, there is reason in some of his remarks.

33. *Another Pertinent and Curious Letter humbly offered to the Public, in Favour of a Revival, and the Amendment, of our Liturgy. By Samuel Roe, A. M. Vicar of Stotfold in Bedfordshire. 4to. Pr. 6d. Hingeston.*

Among other passages in the Liturgy, this writer particularly excepts against those which imply an immediate operation of the Holy Spirit on the soul of man. Hear what he says at the end of his Letter.

To caution you against such delusions, I shall offer you one certain and grand criterion of enthusiasm: should you meet with any person, sermon, or author, full of inward communications, aids, conversions, or motions, by the Holy Spirit; or talking, at that random rate, of resisting such operations; you may immediately conclude, without any error or scruple, that such person or author is out of his understanding; he is run off from his bias—is gone beyond his depth; his rational faculties are immersed, and out of their proper sphere; he is sunk beyond the short line of his comprehension and knowledge; and therefore must be in a state of ignorance and error, where neither scripture, reason, or experience can help him out. Hence it follows, that the conceited, pretended wise men of the world are so outrageous, ignorantly besotted, bigotted, and mad with the Spirit, that, as Solomon speaketh, there

there is more hope of a fool than of such : nor must we even expect mankind to become more moderate, humble, and peaceable, 'till such impious tenets are entirely banished from every Christian community.

Wherefore, good Christian people, I do heartily pray, some regard may be paid to our most solemn devotions, whereby we may serve God acceptably, with reverence and godly fear. And, I may justly hope, none of my good brethren, or the state, will find any reason to blame me, for pointing out some such pious and useful improvements as may judiciously take place in our godly ritual of devotions ; which, I most earnestly beseech Almighty God, may hereafter greatly increase our peace, and the community, in which I sincerely remain a true Protestant.

If this had been called ' a pertinent and curious letter ' by any one except the Vicar of Stotfold, the encomium might have done the writer some credit, or excited some people's curiosity to read his performance ; but when he takes upon himself to pass these compliments on his own production, he unfortunately suggests to the reader's imagination a very different idea of his judgment and abilities.

34. *An Exposition of the Church Catechism, in a new Method ; adapted both to the young Christian, and the Adult ; with Variety of original Notes : To which are added, Four Sermons, on Confirmation, Education, The Choice of a Wife, and a Friend. With Morning and Evening Prayers. By the Rev. James Penn, Vicar of Clavering cum Langley, in the County of Essex, and Chaplain to the Right Hon. Earl Gower. 12mo. Pr. 3s. Horsfield.*

The Church Catechism itself is intended for children, and may therefore be supposed to require no elaborate exposition. Mr Penn's performance consists chiefly of practical observations, is plain and concise, and seems to be properly calculated for private families.

35. *A Catechism for Children and Young Persons. By Joseph Bristly, LL.D. F.R.S. 12mo. Pr. 6d. Johnson.*

In this Catechism the author has introduced no scholastic terms, or controverted points of divinity ; but has confined himself to some plain questions and answers, relative to the first principles of natural and revealed religion, or those truths which have a tendency to influence the hearts and lives of men.

36. *Sermons for the Use of Families. By William Enfield. 12mo. Pr. 4s. Johnson.*

This writer treats of the following useful subjects, viz. The influence which the notice of the world ought to have on our conduct,

conduct, domestic peace, fraud, bigotry, compassion, submission to Divine Providence, the danger of choosing vicious companions, the duty of the rich, the temper of Christ, the imitation of God, and happiness.

In these discourses there is an ease and elegance of style which has given us pleasure in the perusal.

From the following paragraph the reader will be able to form a competent idea of the author's manner of writing.

Compassion is a debt which one human creature owes to another—a debt, which no distinction of sect or party, no imperfection of character, no degree of ingratitude, ~~unkindness~~, or cruelty will cancel. When we see that a fellow creature hath need of our assistance, to enquire to what country he belongs, what religious tenets he professes, or what party name he wears, betrays the most contemptible bigotry and weakness; but to deny him our charitable aid, or to treat him with the least degree of indifference or neglect, because he happens to profess a religion, or belong to a society different from our own, is unpardonable inhumanity. He who can withhold the tear of compassion, or delay the offices of charity, till he hath satisfied himself concerning such trifles as these, hath a narrow contracted spirit—a cold unfeeling heart—which can never do honour to any religion or any sect. The object who solicits my notice may be a Mahometan, a Pagan, a Jew, or a wild Barbarian; but what have I to do with his religion, or his country? It is enough for me, that I am assured he deserves my pity, and needs my assistance. He may have been a person of vile and abandoned character; he may even have greatly injured or offended me; but is he, on that account, the less my brother, or the less in need of my kindness? If I see him in distress, it is not now a time to call to mind his faults, or to upbraid him with his conduct: the more unworthy he is of my friendship—the greater affronts he hath offered me—the better opportunity I have of manifesting my disinterested benevolence, and my forgiving temper.

As these discourses are of a practical nature, it will not be necessary for us to give our readers a particular account of their contents. They are said to be the first productions of a young author.

37. *A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-Le-Bow, on Friday February 29, 1767. By the Right Reverend Father in God, John Lord Bishop of London. 8vo. Owen and Harrison.*

From these words of St. Paul—*How shall they believe in him, of whom they have not heard? and how shall they hear*

without a preacher?—his lordship takes occasion to consider the expediency of a standing ministry for the support and propagation of Christianity, the state of religion in America, the good purposes for which the society was established, the disadvantages attending the want of bishops in our colonies, &c.

Speaking of the first colonists, he says, 'Upon the adventurers what reproach could be cast, heavier than they deserved? Who, with their native soil, abandoned their native manners and religion; and ere long, were found in many parts living without remembrance or knowledge of God, without any divine worship, in dissolute wickedness, and the most brutal profligacy of manners. Instead of civilizing and converting barbarous Infidels, as they undertook to do, they became themselves Infidels and Barbarians. And is it not some aggravation of their crime, that this their neglect of religion was contrary to the pretences and conditions, under which they obtained royal grants and public authority to their adventures? The pretences and conditions were, that their design was, and that they should endeavour, the enlargement of commerce, and the propagation of Christian faith: the former they executed with sincerity and zeal; in the latter most notoriously failed.'

In the charter of the society before which this discourse was preached, it is alledged, "that many of his majesty's subjects in the colonies wanted the administration of God's word and sacraments, and seemed to be abandoned to atheism and infidelity."

The truth of this representation we have no reason to dispute, and we are mistaken if there are not reflections of the same nature in the sermons of some presbyterian divines in America, who have had occasion to mention the depravity of their countrymen; yet his lordship for having represented them in a similar light, is warmly attacked by some writers of that denomination, who pretend that he has cast an undeserved reproach on the American colonies. For which see the two following articles.

38. *A Letter to a Friend, containing Remarks on certain Passages in a Sermon, preached by the Right Reverend John, Lord Bishop of Landaff, February 20, 1767; in which the highest Reproach is undeservedly cast upon the American Colonies. By Charles Chauncy, D. D. Pastor of the first Church of Christ in Boston, 8vo. Pp. 17. Boston.*

In this Letter the author endeavours to refute every passage in his lordship's discourse which is supposed to cast any reflection on those colonies which are comprehended under the name of New England. He maintains that the charge which his lordship has brought against the first adventurers, has no foundation,

tion in fact; that some of them were exceeded by few, in point of natural or acquired accomplishments; that by far the greater part of them were eminently holy men, pious towards God, jealous of the honour of Christ as sole head of the church, sober, just, kind, meek, patient, disengaged in their affections to things on the earth, and entirely resigned to Providence; that they forsook every thing near and dear to them in their native land, from a regard to him who is *king in Zion*; that there is no fact relative to the country more certain, than that these adventurers so far remembered and knew God, as to make it one of their first cares to provide for the carrying on, maintaining and upholding the worship of him, wherever they extended their settlements; that their posterity have taken the like care all along to the present day, &c. &c.

In the postscript this writer quotes the following passage from the present bishop of Gloucester's Sermon, preached before the society in 1766 *. "But though the zeal of the first colonists (rekindled by this violent remove to the other hemisphere) kept religion alive and active, yet their poverty disabled them from supplying fuel to the vital flame; I mean, provision for a PREACHING MINISTRY. Inasmuch, that, without the kindly assistance of their mother-country, this new Christian commonwealth had been, as the Roman historian expresses it, of the imperial city in its cradle, *res unus cuius*. Against this danger, a timely aid was provided. And the founders of our society, &c."

On this paragraph Dr. Chauncy makes these remarks:

"We doubt not his lordship's thorough acquaintance with the history of other more important countries, even from their first rise; but the story of this has certainly been below his notice. Otherwise he would have known, that some of the "first colonists" were men of ample fortunes for that day.—He would have known also, if it was their unhappiness to be poor, that, notwithstanding their poverty, they did in fact "supply fuel to the vital flame," that is, make provision for a PREACHING MINISTRY; inasmuch, that, "without any kindly assistance of their mother-country," they had a sufficiency of ministers for the performance of the public offices of religion, wherever they extended their settlements. He would have known farther, that there had been nearly the revolution of an age, if a century may be so called, and an increase of churches to some hundreds, with pastors at the head of them, before the ex-

istence of that incorporated body which was to supply a *providing ministry*, without which religion could not be kept alive. And he would have known, moreover, that, since the incorporation of this society, the growth of churches, and their supply with ministers, at least in the New-England colonies, has been more than ten times greater, without any help from them, than where they have afforded it at an immense expence.

This writer tells us, that throughout an extent of territory more than five hundred miles in length, comprehending seven provinces, the four New-England ones, and those of New-York, the Jerseys, and Pennsylvania, there are not, according to the best information he could procure, more than eight or nine episcopal churches which support themselves; that all the rest, to the amount of about sixty, chiefly made up of converts from other denominations of Christians, are upheld in their existence by the society at home, at the expence of not less than some thousands sterling per annum. But that the congregational and presbyterian churches only, without any charitable help from abroad, and in opposition to all efforts to prevent it, have increased to the number of five hundred and fifty, and go on increasing, as much in proportion beyond the episcopal churches, as they exceed them in number and ability.

This is mentioned with an air of triumph, and evidently designed to insinuate, that all attempts to episcopise the colonies would be attended with little success.

This Letter is accompanied with a Supplement, containing an answer to the plea of T. B. Chandler, D. D. rector of St. John's church, in Elizabeth town, in New Jersey, and missionary from the society for the propagation of the gospel, &c. for American bishops. In this piece the author, who styles himself a presbyter in Old England, has attempted to shew, that the reasonings of Dr. Chandler are fallacious, and his claims indefensible.

39. *A Letter to the Right Reverend Father in God, John, Lord Bishop of Landaff; occasioned by some Passages in his Lordship's Sermon, on the 20th of February, 1767, in which the American Colonies are loaded with great and undeserved Reproach. By William Livingston. 8vo. Pr. 6d. Buckland*

This writer confesses himself indebted to Dr. Chauncy for several of his observations. He attacks the bishop with acuteness and spirit.

T H E

CRITICAL REVIEW.

For the Month of *September*, 1768.

ARTICLE I.

The Grecian Orders of Architecture Delineated and Explained from the Antiquities of Athens. Also the Parallels of the Orders of Palladio, Scamozzi, and Vignola. To which are added, Remarks concerning Public and Private Edifices, with Designs. Fhilo. Pr. 11. 5s. Dixwell. Concluded.

IN a former Review we gave some account of this work, and proceeded not without pleasure through the Introduction, in which not only a summary history of Architecture is given, but many abuses in the practice of that art are censured, and the Vitruvian terms Proportion, Eurythmy, and Symmetry, are defined and distinguished.

Our author proceeds in the second chapter to treat of the orders. The word Order, he observes, is used, by architects, to signify a regular assemblage and arrangement of the several proportions and ornaments of an entire column, and its entire entablature: three of them are of Grecian invention, and seem as if they were intended to represent three manners of building, the strong, the mean, and the delicate. This he illustrates by plate I. in which we observe, that, deviating from the common practice, he has given the tallest entablature to the Doric. In this we nevertheless think him justifiable, because it appears rational, that the most massive column should support the weightiest entablature. In the same plate is shewn two different manners of constructing the modular scale, which necessary operation is distinctly explained in this chapter. Tables of the altitudes and projectures of the principal members are given; and the Vitruvian Latin names of the various mouldings used

by architects, are interpreted by their equivalent terms in Italian and English: the profiles of these mouldings are given in plate II. and they are enriched with ornaments taken from some of the best examples of antiquity.

The third chapter begins with a comparison of four different profiles of entablatures taken from Daviler, the first of which is copied after the temple of Fortuna Virilis at Rome; the second, after the baths of Dioclesian; the third, from Palladio; and the fourth from Serlio, in order to shew the manner of comparing profiles. This appears to be judiciously introduced, since, by accustoming the student to reason on this subject, he may be enabled to make a good choice, from those various examples which will offer themselves to his consideration. To this follows the doctrine of intercolumniations; the diminution of the shafts of columns; a method of forming the scroll moulding; with some specimens of balusters and vases. Four different cornices are described; and the manner of determining the pitch of a pediment, according to the practice of the ancient Grecians. Our author's rule for fixing the size of statues to be placed on the acroteria of buildings, is ingenious. 'The superior diameter of the shaft of the column, says he, having prescribed the breadth of the acroterium over it, will determine also the size of a statue in an erect posture, because the statue requires neither more nor less space to stand upon than a circle, whereof the length of its foot is nearly half of the said diameter, as is shewn by the traces of the feet marked out in the plot; the acroterium therefore cannot admit of a statue taller than three times that diameter. This limitation for statues will always adjust the true proportions they should have with their respective columns.' The plates III. and IV. explain whatever is advanced in this chapter.

The fourth chapter treats of the Doric order. In this we find Mr Riou a strict follower of the ancients. He is, in opposition to common practice, an advocate for the angular triglyph; and he condemns the modern addition of a base to its column. We will not take upon us to decide in this dispute. We think his arguments specious, but we cannot allow them to be conclusive, especially in what relates to the column without a base: for though it may be said, that it is one of the characteristics of the Doric order to have no base; and that we may with equal propriety omit the triglyphs and metopes in the freeze of this order, or give it a Corinthian capital; nay, though the antiquities of Athens, Rome, and Poestum, are the authorities our author follows, and Monsieur de Chambray concurs with him in the same opinion; which has a farther sanction from the practice of our immortal Inigo Jones, who has left an example of it in the garden of a house in Dean's

Yard, Westminster; yet there seems to be no argument deducible from the nature of things, which can convince us, that this one species of column should be for ever condemned to make its appearance without a base: had the inventors originally given it one, the moderns would hardly ever have thought of improving on them by laying it aside. The height he assigns to this column is nearly the same with that given to it by Vitruvius and Pliny, both of whom make it lower than the Tuscan; and their doctrine is confirmed by a great number of excellent ancient authorities. We own ourselves pleased with the form and distribution of the mutules under the corona in plate V. which must be allowed to appear more beautiful than those given by Monsieur de Chambray from the Doric antiquity near Albano, or those at the theatre of Marcellus in Rome. As to the hypotrachelium or collarino, it may be said, that it was probably derived to this order from the Tuscan, and may therefore be thought an addition of the Romans, when the Doric order was transplanted from Greece into their imperial city.

Our author begins his fifth chapter with remarks on pedestals, and an explanation of a passage in Vitruvius; one of those which still continue to puzzle his translators and commentators: It is this; *Stylobatam ita oportet exæquari ut habeat per medium adjectionem per scamillas impares, si enim ad libellam dirigatur alveolatus oculo videbitur.* Lib. III. cap. 3. 'The word *Scamillas*, says Mr Riou, signifies properly a little seat, or a footstool. What can resemble more to either of these, than that part of the continued pedestal that breaks forward under every column? and as the number of columns in the sides of the periptere was unequal, so it was necessary to hint that these stools (*scamilli*) upon which the columns were to be raised, must be in odd numbers (*impares*) likewise. And if the projections of all these *scamilli* were set off in a right line (*ad libellam*), it made the whole side of the stylobates appear (*alveolatus*) channelled out or indented by regular intervals.'

This interpretation differs from that of Bernardino Baldi, but confirms the supposition of Philander and Barbaro, adopted by Perault, and exemplified in the poicile at Athens. See Stuart's Antiquities of Athens. Count Galiani, the last editor of Vitruvius, hesitates to accept this sense, only because he has not seen any ancient example to justify it. The remainder of this chapter contains the doctrine of the Ionic order, where we find a new method of forming the volute of that elegant capital, a scheme of which is given at plate IX. Three different kinds of bases, likewise, are there proposed; one of which is taken from the little temple of Athens standing on the southern

bank of the Ilissus; and, except the dentelled entablature, all the rest of this example is from the same original, the entire plan and elevation of which is at plate X. We must observe, that the cornice of this temple is not the only one at Athens in which dentells are omitted; they are wanting in that of Minerva Polias; if Monsieur Le Roy may be credited; and hence we may fairly infer, that the ancients practised a greater latitude in the construction of an order, than their followers among the moderns have ventured to allow themselves.

Chapter the sixth treats of the Corinthian order. This, our author says, exhibits the highest degree of delicacy, beauty, and richness, to which any architectural design can arrive. 'It is very remarkable, he observes, that the entablature which Palladio and other moderns have given to their Roman or composite column, is no other than the true Corinthian entablature; as such it was found with its capital in that beautiful and ornamented fragment, called the Frontispiece of Nero, supposed to have made a part of the immense palace built by that emperor, and which he named his golden house, so called from the incredible richness bestowed upon it. Suetonius describes it as having several parts within side overlaid with gold, and every where adorned with the dazzling glitter of precious stones and mother of pearl. Its extent was from the Palatine to the Esquiline mount: it contained porticos supported by several rows of columns, a full mile in length: there was also a lake like a sea, surrounded with buildings, like so many cities. From all this, we may infer, that a relique of this pediment, must be received as one of the most authentic models, in all the members of its entablature; and this is further confirmed by the Corinthian entablature of the poikile or stoa, in the Antiquities of Athens, having exactly the same members; but first of the pedestal and base.'

The pedestal A, plate XII. is taken from the stoa at Athens; and the base C. is the attic base, given to this order in the same Athenian antiquity. 'What is particularly to be noticed, we are told, is, that the plinth of this base projects beyond the die of the pedestal, and this does not affect the solid bearing of the column, because the shaft is still narrower than the breadth of the die of the pedestal, by the parts allowed to the sweep of the apophyges.' This particular seems not to have been confined to the stoa at Athens; the bases of the columns placed round the circular temple at Tivoli, project in like manner beyond the basement, and so does the base of those pillars which adorn the attic within the Pantheon at Rome.

Vitruvius has censured as vicious the placing modillions and dentells in the same cornice, and no Athenian example of this practice

practice has been published either by Mr. Stuart or Monsieur Le Roy. Mr Riou, notwithstanding his deference to those ancient authorities, has indulged his reader with an entablature, in the cornice of which these ornaments (so incompatible according to Vitruvius) are both of them admitted. It is marked C, in plate XIII. We have already observed, that the example of the Ionic portico is taken from the little temple on the Ilissus; we should likewise have said, that the Doric portico, plate VI. is the plan and elevation of a building usually called the temple of Augustus at Athens. The example which our author has given of a Corinthian building is also taken from an Athenian antiquity which Mr Stuart imagines to be the remains of the stoa, or poicile, as it is sometimes called. The measure of this building is given in the Antiquities of Athens, published by Mr Stuart. It is there said to have eighteen columns in front, and to extend 252 English feet. Monsieur Le Roy has also given this building in his *Ruines des plus beaux Monumens de la Grece*. He adorns the front with 46 columns, and extends it to 628 feet. As the accuracy of Mess. Stuart and Revett were hardly called in question, we were pleased to find the opinion the world entertains of their exactness confirmed, notwithstanding the extraordinary difference of Monsieur Le Roy's description, by the testimony of a gentleman who has been on the spot, and has himself, probably, measured this ruin.

The triumphal arch at Orange is greatly enriched with sculptures, which contribute much to its beautiful appearance. These our author has omitted. It is to be regretted, that no artist has published an accurate description of it, with all its ornaments, in the manner that the arches of Rome and Benevento have made their appearance. The general idea of it, given in the work before us, will convince every judge of architecture, that its proportions are excellent; and its composition majestic.

The following chapter treats of doors and windows, with Doric, Ionic, and Corinthian dressings, and of what are usually called Venetian windows; examples of all which are given in plate XIV. In this we must declare ourselves not content with the window F, where the semicircular arch breaks into the segmental pediment; and we wish the freezes in B, C, and D, had been designed with greater delicacy. Some of the plates, especially III, XII, XIII, are not executed with due precision. The author has doubtless thought them sufficient to explain his meaning, and observes, that if they had been higher finished, it would have considerably advanced the price, without an adequate advantage to the intelligent reader.

Chapter the eighth contains remarks on the descriptions which Vignola, Palladio, and Scamozzi, have given of the three Grecian orders: the merits of those three authors are examined; and their different manners are compared. Monsieur De Chambray, in his excellent parallel, which is translated into English by Mr. Evelyn, has taken the same liberty with several ancient buildings, as well as modern masters, much to the advantage of the art.

The last chapter treats of placing one order on another in the same front; of cornices for the summits of buildings; and of cornices and cielings for rooms. These last have seldom been treated of; we shall therefore transcribe what this writer says on these heads, and conclude our review of his first part.

To proportion cornices to any required height, divide the said height according to the directions prescribed in each entire order, and then from the modular scale set off the component parts of the intended cornice, which are to be profiled, agreeably to the members prevalent in the character of the order. The cornices for chambers, and for the other internal parts of an edifice, with suitable cielings, are two considerations worthy of notice: in both these, two tastes have prevailed in Europe; Italian designs, wherein the mouldings are well chosen but heavy, and the compartments truly designed, but faulty through too much regularity and sameness; the French, fond of lightness and novelty, have on the same occasions hitherto dealt in crotchets and zig-zag; but it must be owned, that herein the national taste has prevailed against the judgment of some of their ablest artists.

The cornices for rooms ought to have very little projection, and their mouldings may be described and ornamented after the antique manner, which will admit of an infinite variety; we can trace in Ovid's tomb, the ruins of Herculaneum, Stabia, Pompeia, &c. the taste of the ancients for the decorations of the compartments of cielings and walls; but it requires a discerning, as well as an inventive genius, to make a proper choice in these matters; to carry them into execution will demand the skill of the ablest artists; because an indifferent performance would be attended with loss of time, and money, besides discrediting the judgment of the owner.

The second part of this work is called 'Remarks on public and private edifices.' Mr. Riou begins it with general hints concerning the modern architecture of Europe; and censures those who implicitly follow either the Italian or the French manner of building. Certainly the difference of climate, and of modes of living, may make what is very convenient and

and suitable to an Italian family, very unfit for the residence of an English gentleman; and whoever shall build his house in the fashionable French taste of to-day, will, we imagine, in a very few years, have the mortification to live in a house which is quite old-fashioned in that country, and inconvenient in this. Our author then gives some account of British architects, amongst whom his hero is the celebrated Inigo Jones; and then proceeds to some general reflections concerning the embellishment of towns and cities. This constitutes his second chapter, in the beginning of which he observes, that ' Towns and cities, however unskilfully built, nevertheless may be capable of being greatly improved and embellished; but we find that most places of the oldest, as well as of later date in these kingdoms, remain in that abominable negligence, confusion and disorder, wherein the ignorance and rusticity of our ancestors had at first planned them. New buildings are erected in different quarters, but no care is taken to alter the bad distribution of streets, nor the misshapen projecture of the fronts of houses, built at all hazard, and according to each one's capricious fancy: the ancient edifices remain just as they were at first raised, and make a heap of ill-formed buildings, huddled together, without system, without œconomy, and without design.

' The beauty and magnificence of a city depend principally upon these points. I. The entrances. II. The streets. III. The buildings.

' I. All the approaches to a city should be thorough large avenues of some length, in direct right lines; it would be desirable to have some avenues fall upon two or more principal streets: the entrance of Rome by the Porta Del Popolo, is after this manner.

' II. The streets in a city require three considerations. I. That their number be sufficient to prevent too much going round about, from one spot to another. II. That they be made wide enough to prevent all sorts of stoppages, not only those by carriages, but those by the scaffoldings, &c. used in building or for repairs. III. That they be in a right line to shorten the way from one end to the other, According to Sir C. Wren, the breadth of the streets in his improvement of London, were for

Lanes	- - - -	XXX feet.
Lesser streets	- - -	LX feet.
Greater streets	- - -	XC feet.

' It is no trifling matter to design the plan of a large town, in such a manner that the magnificence of the whole be subdivided into an infinity of beautiful particularities, all diversified,

so that we may seldom ever meet with the same objects. That there should be order, and yet some apparent confusion; that the buildings should be in right lines, and yet, by proper breaks, avoid a disgusting monotony: this leads on to consider,

I. I. That the plans and elevations of all the buildings should fulfil every intention of their designs. The heights of houses should be determined by the breadth of the street. In wide streets nothing is so contemptible as too low buildings, however otherwise they may be well designed. The height of buildings is also pleaded for town houses, because ground is so scarce and dear.

Since the fronts of houses in a street, when they are too symmetrically disposed, become very uninteresting, the uniformity should only extend for the distance that is included between two cross streets, and for the opposite side. The art of varying designs depends upon a diversity of forms given to buildings, upon dressing them with more or less ornaments, and the several manners of combining ornaments; with these three resources, each of which may be said to be inexhaustible, one may in the greatest city never twice repeat the same fronts. The palaces of princes, the town houses of the nobility, of the gentry, and of the principal burghesses, and the dwellings of the inferior inhabitants, may have their several dimensions and distributions, conveniently disposed in the different quarters of a great and opulent city.

It would be needless to specify every particular sort of edifices, erected for public use; it is sufficient to observe, that they should bear all the marks of solidity, and not be void of that conveniency and beauty, suitable to their destined purposes.—Some are only temporary, while others are intended to endure for ages.

But among all the public edifices, they which hold the first rank are those erected for public divine worship; built for duration; they are also the most susceptible of all others of the ornaments of painting, sculpture and architecture; we may see their effects in the cathedral of St. Paul's. Public adoration and prayers performed with an awful solemnity, in places decently adorned for these duties, can never be deemed inconsistent with the truest piety, and the most spiritualized religion. Superstition and idolatry will never prevail where the mists of ignorance are dispelled by the rays of sacred truth, and the civil and religious liberties of the people are duly maintained.

This part is illustrated by ten plates, exhibiting various designs, churches, a grand fire-work, an open piazza at Whitehall,

hall, a new street in the city, a town house, two villas, and a hunting pavilion.—To conclude: the author's manner in general is chaste, and his invention ingenious; but the engravings no where do justice to his compositions.

II. *An Essay on Diseases incidental to Europeans in hot Climates. With the Method of preventing their fatal Consequences.* By James Lind, Physician to his Majesty's Royal Hospital at Haslar near Portsmouth, and Fellow of the Royal College of Physicians in Edinburgh. To which is added, *An Appendix concerning intermitting Fevers. To the whole is annexed, A simple and easy Way to render salt Water fresh, and to prevent a Scarcity of Provisions in long Voyages at Sea.* 8vo. Pr. 5s. Becket.

THIS treatise is intended as a supplement to what has been formerly published by the author, on preserving the lives of seamen, and such as undertake voyages to distant countries; containing an account of the endemic diseases in Europe and North America, Africa and the East and West Indies, interspersed with several curious and interesting anecdotes and observations, among which may be reckoned the following.

‘It is a common observation, both at Bengal and Bencoolen, that the moon or tides have a remarkable influence on intermitting fevers; and I have been informed by a gentleman of undoubted veracity, and of great knowledge in medicine, that at Bengal he could foretel the precise time when the patient would expire, it being generally about the hour of low water.

‘Thus much is certain, that in the year 1762, after a great sickness, of which it was computed 30,000 blacks and 800 Europeans died, in the province of Bengal, upon an eclipse of the moon, the English merchants and others, who had left off taking the bark, suffered a relapse. The attack of this fever was so general on the day of the eclipse, that there was not the least reason to doubt of the moon's influence. These observations furnish an useful hint, which is, to take doses of bark at the full and change of the moon, as being the seasons most dangerous for an attack or relapse into those intermitting fevers.

In a subsequent section, the author mentions some employments which generally prove fatal to Europeans in hot and unwholesome climates, such as cutting down woods, or clearing the ground from trees, shrubs, &c. and the fetching home butchers meat at night, for the use of the ships companies. By the last mentioned duty alone, it is computed that, in the East and West Indies, several thousand seamen are annually destroyed:

ed: and in regard to the fatality of the employment of cutting down wood, we are presented with the two following instances.

At the conclusion of the late peace, the captain of a ship of war went on shore at the island of Dominica, with twelve of his men, to cut down the wood, and to clear a piece of ground, which he intended to have purchased; but in a few days sickness obliged them to desist from this dangerous work, the captain and eleven of his men being seized with violent fevers, which terminated in obstinate intermittents, and of which several died. The survivors suffered so much in their constitutions, that even after they came to England, the return of an east wind was apt to bring on a violent fit of the ague and fever.

The Ludlow-Castle, a ship of war of 40 guns, in a late voyage to the coast of Guinea, lost 25 of her men at Sierra Leon, who were employed in cutting wood for the ship.

This is an occupation which has often proved destructive to Europeans in those climates, and in which they ought never to be employed, especially in the rainy season; there being numberless instances of white persons, when cutting down the woods at that season, who have been taken ill in the morning, and dead before night. The extreme danger of this work would even render it a proper punishment for such convicts as were saved from the gallows for this purpose.

The second part of the volume contains advice for the preservation of Europeans who reside near the sea, in hot climates, deduced from the foregoing observations. The author remarks, that there is scarcely any country which has not its healthy and pleasant seasons, continuing for the greatest part of the year, when it may with safety be visited by strangers: and that the most unhealthy spots in the world have generally in their neighbourhood places which afford a secure retreat from the endemic diseases of the country. From these positions, and the salubrity of sea-breezes, he infers, that if a ship, or floating factory, was established in a proper place, and at a due distance from the shore, at the mouths of the rivers Senegal and Gambia, at Cape Coast, and where-ever it might be found necessary and safe, it would be the means of preserving annually a multitude of lives, especially on the Guinea coast; in recommendation of which expedient, various arguments are adduced.

After directing the proper method of avoiding the contagious or endemic diseases of a sickly climate and season, the Doctor proceeds to the treatment of such persons, as from their indisposition and constant residence in unhealthy places, are seized with

with the prevailing sickness of the country. In regard to these, though even labouring under a violent fever, he advises their immediate removal to some distant place.

‘The experience of many years in these matters has convinced me, that such apprehensions of danger are vulgar, groundless, and erroneous; and I assert it, as a certain truth, which I have had the most ample means of knowing, that persons labouring under fevers, fluxes, and other diseases, may with great safety be moved from one place to another: nay more, that by a removal of them, with proper care, from an impure to a pure air, such patients received immediate benefit. Of many thousand patients afflicted with fevers, whom I have visited in Haslar hospital, for eight years past, nine tenths of them were moved, during the continuance of their fever, either from Spithead, from the ships in the harbour, or from the marine infirmary at Portsmouth: and I do not remember that any patient was injured by being carefully brought in a boat, or otherwise, to the hospital; on the contrary, I am persuaded that many hundreds, afflicted with the most dangerous and malignant symptoms of that disease, have received great benefit by a removal from the foul air of their ships, into the pure air of the hospital.’

The diseases treated of, as endemic in hot climates, are fevers, the dysentery and cholera morbus, the dry belly-ache, the tetanus and locked jaw, and the barbers; after the consideration of which, some directions in point of regimen are given to those whose health has been impaired abroad, and who propose to revisit Great Britain.

The next article in this publication, is an Appendix concerning agues, wherein the author highly extols the salutary effects of opium, administered in the hot fit.

‘The effects of opium given in the hot fit of an intermitting fever, are, 1st, It shortens and abates the fit; and this with more certainty than an ounce of bark is found to remove the disease. 2dly, It generally gives a sensible relief to the head, takes off the burning heat of the fever, and occasions a profuse sweat. This sweat is attended with an agreeable softness of the skin, instead of the disagreeable burning sensation which affects patients sweating in the hot fit, and is always much more copious than in those who are not under the influence of opium. 3dly, It often produces a soft and refreshing sleep to a patient, tortured in the agonies of the fever, from which he awakes bathed in universal sweat, and in a great measure free from all complaints.

‘I have always observed, that the effects of opium are more uniform and constant in intermitting fevers than in any other disease,

disease, and are then more quick and sensible than those of any other medicine. An opiate thus given, soon after the commencement of the hot fit, by abating the violence, and lessening the duration of the fever, preserves the constitution so entirely uninjured, that since I used opium in agues, neither a dropsy nor jaundice has attacked any of my patients in these diseases.

‘ In cases where opium did not immediately abate the symptoms of the fever, it never augmented their violence: on the contrary, most patients reaped some benefit from an opiate given in the hot fit; and many of them bore a larger dose of opium at that time than at any other: and I can venture to affirm, that even a delirium in the hot fit is not increased by opium; though opium will not remove it. Hence, is it not probable, that many of the symptoms attending those fevers are spasmodic, but more especially the head-ach?’

‘ Opium seems so, in this disease, to be the best preparative for the bark, as it not only produces a complete intermission; in which case alone that remedy can with safety be administered; but occasions so salutary and profuse an evacuation by sweat, as generally to render a much less quantity of the bark requisite.

‘ I commonly prescribe the opiate in about two ounces of tinct. sacra, when a patient is costive, who is to take the bark immediately after the fit: thus at the same time shortening the fit, and cleansing the intestines, previous to the administration of the bark; the operation of the tinctura sacra not being prevented, though sometimes retarded by the opiate: and the administration of an opiate, after a vomit given just before the fit, should be postponed until the hot fit is begun.’

The Doctor, having laboured the important subject of the preservation of the health of seamen, and those who live in hot climates, concludes with some proposals for preventing a want of fresh water, and a scarcity of provisions at sea. The powder of salep and portable soup, are the aliments recommended to be kept in reserve, as containing the greatest quantity of vegetable and animal nourishment in the smallest bulk; and the drink is sea-water rendered fresh by simple distillation. The effect of such a process was first discovered, and publicly demonstrated by the author in 1761: some objections urged against its utility, are here obviated; and it is claimed as his own original invention, in opposition to the more recent publication by Doctor Poissonnière at Paris.

III. *Memoirs of Corfica. Containing the natural and political History of that important Island; the principal Events, Revolutions, &c. from the remotest Period to the present Time. Also an Account of its Products, advantageous Situation, and Strength by Sea and Land. Together with a Variety of interesting Particulars which have been hitherto unknown. Illustrated with a new and accurate Map of Corfica. By Frederic, Son of Theodore late King of Corfica. 12mo. Pr. 3s. Hooper.*

FREDERIC, son of Theodore late king of Corfica!—A good travelling name both for author and bookseller.—We have not, however, been so happy, after the most accurate investigation, to find a single person who heard of this son of Theodore in his supposed father's life-time, though we know of many who lived in great intimacy with that monarch.—It is of very little consequence now to the public, whether Theodore was the great hero and patriot described in the publication before us, or whether he was not a mean, shuffling, low-bred fellow, without parts or education, and by the help of a pompous appearance imposed upon the poor Corficans; for that he was their king is beyond all doubt. We shall not, therefore, put this writer upon the proof of his identity; and we give him credit for the appellation he assumes.

These Memoirs consist of two parts: one relates to the geography and history of the island, most of which, we apprehend, may be found in Mr. Boswell's performance on the same subject. The second part contains the history of Theodore himself, from his appearance in Corfica to his melancholy exit in Westminster, on the 11th of December 1755.

He was (says our author) the son of Anthony baron de Neuhoff, descended from one of the most noble and illustrious houses in the county of la Marck. Anthony had displeased his relations in having married the daughter of a merchant of Viseu: this marriage drew upon him the contempt of all the nobility of the country, where they pique themselves (to use their own expression) on *purity of blood*, and where the nobles never contract alliances but with persons of their own rank. This under-match occasioned Anthony to quit Germany, and go to France, where he was well received by the duchess of Orleans, to whom he had the honour of being known. At her recommendation he obtained a government in the province of Metz. He had two children there, to wit, Stephen-Theodore, of whom we are speaking, and a daughter named Elizabeth. Anthony died, leaving his children too young to regret the loss of so good a father. The duchess of Orleans took care of them, and brought them up at her court. Young Neuhoff was page

to the duke regent, who afterwards gave him a company in the regiment of la Marck: his sister was maid of honour to the duchess, and married the count de Trouvoux. As the qualities of the soul commonly manifest themselves betimes, the baron at the age of twelve years displayed a strong passion for heroic virtue: he applied himself with indefatigable eagerness to the study of history, which he looked upon as a short method to acquire that experience which age cannot furnish us with but by retail, at our own expence, and oftentimes when we can no longer make use of it. The books that he relished most were Plutarch's Lives: he read them so often and with so much attention, that he had got them by heart. The constant reading of so many exploits made so strong an impression on his mind, that it inspired him, as the trophies of Miltiades did Themistocles, with a noble desire and even an impatience to imitate them. These dispositions engaged him to go into the service of Charles XII. king of Sweden, whose astonishing fame had filled all Europe, and was the principal topic of the conversations of the times. Neuhoff served with reputation in his armies. There he became perfect in the art of war, and on all occasions shewed that indifference for life and death, which is ever the first principle of heroic actions. He also displayed so much genius and capacity for politics, that baron de Gorz, prime minister to Charles XII. employed him in several intricate negotiations, which he always discharged with honour. He was privately sent into Spain to concert with cardinal Alberoni a rational plan of the properest means to be pursued by the two courts for restoring the Pretender to the crown of his ancestors. Alberoni, who had a great knowledge of mankind, soon discovered the eminent qualities of the baron, and conceived for him a particular friendship. Neuhoff left Madrid loaded with favours from the catholic king and the esteem of the whole court: he returned to Sweden, and was graciously received by Charles XII. He afterwards accompanied baron de Gorz to the Hague, where he went to be nearer at hand to assist in advising the pretender's party. During his residence there, Neuhoff took several trips to England, as the organ of M. de Gorz, to the Count de Gillenbourg, ambassador from the king of Sweden to the court of London: he had even several conferences with the heads of the Jacobite party.—This would be a proper place to give a circumstantial and doubtless interesting account of a conspiracy, the secret springs of which have not been hitherto sufficiently investigated; but as the digression would be longer and more voluminous than the principal subject, I shall treat of it amply in another work that I intend very soon to publish.

* The plot was discovered: Gillenbourg, notwithstanding the character with which he was invested, was put under arrest for having conspired against the prince to whom he was lent. Neuhoff had the good fortune to make his escape to Holland. The States-General, by an extreme complacency for the king of Great Britain, caused the baron de Gorz to be also arrested at Deventer in Guelderland. Neuhoff had great reason to dread the same fate: he retired to the Spanish ambassador's house as to a safe asylum. All Europe exclaimed against the injustice of the States-General, who, without any motive or reasonable pretext, had violated the law of nations in the person of the first minister of his Swedish majesty, who had plotted nothing against them: Spain alone all proceeded even to menaces. But those illustrious prisoners were not released by any other means than the good offices of the duke regent, at the instance of the czar Peter.

After baron de Gorz had obtained his liberty, Neuhoff accompanied him back to Sweden. Charles XII. was killed soon after at Frederickshall. Gorz was seized immediately after the king's death, and condemned by the senate of Stockholm to be beheaded at the foot of the town gallows. Neuhoff, the kinsman, friend, and confidant of Gorz, thought his life in danger, and therefore resolved to quit Sweden; he went to Madrid, demanded employment, and was made a colonel. He afterwards married lady Sarsfield, daughter to lord Kilmalock, and maid of honour to the queen. At first the baron entertained great hopes from that alliance; but finding afterwards that they did not answer his expectation, he forsook his wife, who was then pregnant of a son, which she brought into the world in the year 1725: he then went to France, where he connected himself with the famous Law, and gave into his Mississippi system. From thence he proceeded to Florence, where the emperor appointed him his minister resident: he then had an opportunity to get a thorough knowledge of Corsica. He sympathized with those islanders, inspired the prince of Wirtemberg with favourable sentiments for them, disposed the court of Vienna to favour them in the act of imperial guarantee, and expressed a great friendship for them in their painful and afflicting situation. He was not rich, but he was very liberal; and would often make use of that saying of Alexander, That his treasure was deposited among his friends. His benevolence was extended to all that had recourse to him; and he seldom dismissed any one without comforting him either by words or actions. Therefore the deputies conjured him to grant them his protection, which he did the more willingly, as he foresaw

as well as they, that the Genoese would return to the charge with more violence than ever.

He made them sensible that the peace between them and the republic of Genoa was not a peace, but a deceitful shadow of one. That the ill-will of the Genoese towards them could not be abated in the least; for one always bears a mortal hatred to those one has grievously offended. That in running over the history of those republicans they would find that they had rendered themselves famous only by their evil deeds, that their glory had no other foundation than ruin, robberies, treacheries, and execrable murders; so that, having an atrocious soul, and being villains by habit and choice, it was not to be expected that they would depart so easily from their distinctive character. That having thus hitherto given a thousand odious examples of their perfidy and treachery towards the Corsicans, in spite of the most solemn engagements, it would not be a matter of astonishment, if, with such dispositions, they should again break the last treaty concluded under the protection and guarantee of the Emperor; for when people have a mind to be unjust, they never want pretences to colour their injustice. Upon the whole, he exhorted them to think seriously of their affairs, to foresee the future by the experience of the past, and to take such precautions as are usually made use of against those whom we have reason to mistrust. He added, that as they had always fallen a prey to so many different nations, who seemed to have conquered that fine kingdom for no other end but to destroy it, they could hope for no end nor mitigation of their miseries but from a total change in the state. That they ought to form to themselves, therefore, a plan of government suitable to their inclinations, either set up a republic, or elect a king: that this was the only means he could suggest, in order to procure them a solid and lasting tranquillity.

The result was, that the Corsicans made a tender to him of their crown; and if we are to believe this writer, he accepted of it with great deliberation, and not without giving them an opportunity of retracting their offer, if they should discover it to be a rash and unpremeditated measure. Having received that brightest prize of ambition, he found, says our author, that the emperor, France, Spain, and the Italian princes were no ways disposed to innovations in that island; but this was a consideration which rather animated than damped him in this noble pursuit. He therefore applied to the Porte itself, where his biographer has very conveniently given him a friend in the person of the Transylvanian prince Ragotzki, whom the emperor had proscribed, and who resided in a state of exile at Constantinople.

Constantinople. The consultations between him and Theodore are rather romantic than otherwise, and therefore we shall omit them. If we are to believe the Memoirs before us, he got a large sum of money at the Porte, through the interest of the famous basha Bonineval; but in the mean time the Corsicans were reduced by the Genoese to the last gasp of their liberty. At last, to their great joy, he appeared among them in March 1736 at Aleria.

It was in March 1736, that the baron arrived at Aleria, on board of a ship of twenty-four guns carrying English colours. This ship was accompanied by two other vessels laden with provisions and ammunition; consisting of fourteen thousand sacks of grain, six pieces of brass cannon, twelve-pounders; twenty thousand muskets, bayonets, and other implements of war; fourteen thousand uniforms, as many pair of shoes, the same number of hats, and a chest full of gold, containing one hundred thousand sequins.

He was conducted to Corte amidst the acclamations of the people, who imagined they saw in his person a tutelar angel, whose presence would put an end to their misfortunes. In a general assembly, composed of the most numerous and respectable part of the kingdom, he was elected king of Corsica and of Capraja, under the name of *Theodore the first*. He was acknowledged as sovereign lord, and his descendants after him: he was proclaimed in a solemn manner; they crowned him with laurels, and, according to the custom of the ancients, he was carried in the open field, supported on the shoulders of the most eminent men of the nation, surrounded by their troops, and amidst the acclamations of all the people, who constantly cried out, *Theodore our king, and liberty for ever.*

The natural question arising from the above quotation is, whether there are not, at this very time, three kings in England? for we have no intimation that our author is illegitimate; and if not, he must certainly be *de jure* king of Corsica; at least we know of no constitutional acts or oaths of abjuration which preclude him from the succession. Be that as it will, Theodore is in these Memoirs represented as being more than a Daniel in judgment, a Solon in integrity, and a Lycurgus in legislation: but our historian chuses to compare him to Mango Capac, the celebrated Inca of Peru, whom his subjects deified; and he gives us several broad hints that the Corsicans ought to follow their example. It unfortunately happened that they were so ungrateful as to consider Theodore as a low-bred impostor and a tyrant, for which he was most graciously pleased to hang three of their chiefs, and then grew heartily tired of his dignity. Mr. Broderick says, that he did not leave the

island without holding a general assembly of his subjects, whom he acquainted that he was resolved to solicit in person the success he expected. Having made his bow in this respectful manner, he turned his back upon the brave islanders; and the public is sufficiently apprized that his life was afterwards a continued series of disgraces and misfortunes. The Scandalous Chronicle mentions several acts he was guilty of during his confinement in the prison both of the Fleet and the King's Bench, for which he ought to have lost his ears; and it is most certain he attempted an escape from both, which might have been attended with very disagreeable circumstances to the warden of the one, and the marshal of the other.

Upon the whole, the reader who believes every thing advanced by Mr. Frederic, will be entertained by the perusal of these Memoirs. The narrative is lively and sentimental, and the style pleasing; as to any mistakes in the composition, let us attribute them to filial piety.

IV. Philosophical Essays. I. Of the Academical Philosophy. II. Of Active Power. III. Of Liberty and Necessity. 8vo. Pr. 2s. 6d. Becket.

THE philosophy which is the subject of the first of these Essays, was originally derived from Socrates, and taught by Plato, in a grove at a little distance from Athens, consecrated to the memory of Academus, an Athenian hero: from thence it received the name of the Academical philosophy. After a succession of several eminent men, the academy was possessed by Arcesilas, who deviated, in many respects, from the doctrines of the old academists.

It has been supposed by some, that the principles of Plato and Arcesilas differed only in degree, carrying the doubt common to both, to a greater extent: but this writer observes, that they were two very distinct species of philosophy, and even directly opposite to one another in their principal design.

It was, says he, the great intention of the first, to point out the surest way to truth; but it was the avowed purpose of the other, to block up the avenue to truth altogether. The first recommended modesty, diffidence, and caution; virtues which imply distinction and choice: the other put all things upon the same level, or rather confounded them in one universal chaos. It was the great concern of Plato to find an antidote against scepticism, which he considered as the most dangerous disease of the mind; but scepticism itself was the grand conclusion

conclusion which Arceſilas conſtantly had in view. Plato indeed greatly contracted our ſphere of knowledge, yet he left it ſufficient for the higheſt exerciſe of virtue, and all the noble purpoſes of life. But Arceſilas, by deſtroying this ſphere altogether, annihilated at once every principle of action, and introduced an indifference iſſuing in deſpair. His philoſophy indeed involves mankind in a more melancholy gloom than *Aeneas* experienced in his paſſage to hell.

Ibant obſcuri, ſolâ ſub nocte per umbram;
Quale, per incertam lunam, ſub luce malignâ,
Eſt iter in ſylvis; ubi cœlum condidit umbrâ
Jupiter, et rebus nox abſtulit atra colorem.

— The academical philoſophy lets fall a gentle light upon thoſe truths which are of the greateſt importance: the ſceptical wraps up all things in total darkneſs. The one, inſpiring us with modeſty and caution, preſerves us from error: the other, deſtroying all diſtinctions, leaves the mind without any guard at all. The principles of the one are calculated to prevent raſh aſſent, and poſitive opinion; but the other, having no foundation to fix upon, cannot ſecure us againſt even the higheſt dogmatiſm. But their difference is perhaps ſtill more conſpicuous in their effects upon the heart, than thoſe upon the mind.

Scepticiſm exhauſts the native ſtrength of the ſoul, by withdrawing every thing that can cheriſh and ſupport it: but the more auſpicious academy, by placing us under the guard of Providence, inſpires the heart with vigour, alacrity, and hope. The one leaves us weak and defenceleſs in a forlorn world: but the other acquaints us, that we act under the eye and proteſtion of an univerſal Parent.

With regard to conduct, ſcepticiſm confeſſedly cuts all the ſinews of action, removes every connection with, or concern for others, and reduces us to a ſtate of ſtupid indifference and ſullen deſpair. But the better academy makes way for the exertion of all the active powers, under the influence of virtue. Indeed, with regard to the intricate nature of things, it is modeſt and cautious, both in its ſpeculations and deciſions. But, at the ſame time, it cultivates thoſe affections which connect us with thoſe of our own ſpecies, whiſt we are engaged to conſider all as united under the divine adminiſtration, and that not merely from abſtract reasonings, but from the perception of that univerſal and admirable order which ſtrikes every ſenſe, and is felt by every faculty.

In this manner our author illustrates and recommends the principles of the old academy, and points out the absurd and pernicious consequences of that species of philosophy which endeavours to subvert the foundations of all truth and science. Under this head he combats some of the notions of Mr. Hume, and censures him for having confounded the academical and the sceptical philosophy in the title of one of his essays.

The second of these dissertations contains some observations on active power in general, and that of the first cause in particular, as exerted in the creation and preservation of the world.

In this essay the author endeavours to prove, that the divine power is the great principle and spring of action in the universe; and that those philosophers have proceeded upon very absurd principles, who have had recourse to *natural causes*, in order to exclude the agency of the first cause.

In the third essay he first considers our idea of liberty and necessity, and then proceeds to refute the arguments of those philosophers who contend for the latter, to the total exclusion of the former.

The following observations are clear and satisfactory.

‘That a being capable of beginning motion, or any action whatever, cannot do so without designing it, must certainly be allowed. And indeed, it is not conceivable how any action can begin by chance, and without any intention of the agent. And it may further be allowed, that there must be some motive or view of good which determines the agent to act or not, to do this or the contrary: for an agent may be indifferent as to a particular species of action; but may yet prefer action to rest. The great moment of the present controversy seems therefore to turn upon this point, Whether the motive previous to the action is necessarily connected with the action, and such as the agent cannot resist? or whether the motive is only of that nature as to influence the agent, but not necessarily, and so as to deprive him altogether of a power to resist it? Before we examine this point particularly, it may be observed, that the true resolution of it depends upon the perfect knowledge of the nature of causation, which, as we have not, we ought to be modest and cautious in all our reasonings and decisions in relation to it.

‘But let us try this matter by placing it in the several lights in which we are capable to perceive it. It will not surely be said to be a self-evident proposition, that the influence of a motive is necessary and irresistible, even when the agent gives way to it. Necessity is so strong and overbearing, according to our ideas of it, that it cannot admit of various de-

degrees; for a less degree of necessity would be no necessity at all; whereas we are conscious that the influence of a motive admits of all possible degrees, some indeed so low, as hardly to be sensible at all. It is in consequence of this, that the mind is capable of deliberation; even when a motive is present, it does not immediately comply with its suggestion, but suspends action till it has duly examined its importance; and if it is satisfied of that, then it proceeds to exert its active power, in such a way; however, as to be conscious of liberty, and that it does not suffer any irresistible determination.

‘ It may be questioned, whether any motive can be so strong as to produce an absolute necessity? But, without entering into any unnecessary dispute, it may be justly affirmed, that the motives upon which men commonly act, are of a far inferior nature, nay, often so weak as hardly to be felt at all: to affirm then, that this influence is necessary, seems plainly to contradict the full and immediate conviction of the mind. When a man throws a stone out of his hand, its motion is necessary, and the stone cannot resist the power impelling it; but the action of the person who throws the stone appears in a very different light, and we discover nothing without the person as the cause of this action.

‘ But it will be said, that there is a preceding motive, in consequence of which the person performs the action. Be it so, yet it never can be shown or allowed that the consequence is necessary.

‘ Let us examine the nature of a motive; it is surely not an active being, and cannot be an efficient cause; it is nothing but a quality, or mode of such a being; and it is the being itself that acts, which it could not be said to do if it was considered only as an instrument acted upon by one of its own modes. Be it allowed, that a motive is necessary in order to action; so also is thought; but neither of these is the proper cause of action: for they may both take place where there is no power to act at all. They can only be considered as requisites in an active being, in order to the exertion of its inherent power; a quality very different from these requisites, and in consequence of which alone it can act, as has already been observed.

‘ Our imperfect knowledge of the nature of causation, seems to be the occasion of the perpetuated disputes in this matter. The view, however, above exhibited of the beginning of action, appears to be the most simple, natural, and intelligible. It intirely appropriates the principle of action (than which nothing can appear more simple), to the nature of the active being itself; whereas the contrary opinion moves e-

very wheel of nature and of Providence, and carries us through the interminable extent of immensity and eternity, before any one single action can take place: for it is to be observed, that those who contend for the necessary influence of motives, when they are desired to account for the motive immediately preceding an action, they are obliged to have recourse still to an anterior motive, by means of which the last was produced; and they can stop at no privileged motive; but are forced to have recourse to an infinite series of events bound together in an endless chain; for, if we should arrive at a motive which had no other motive prior to it, then this motive must have been produced without the assistance of any preceding one; which would be altogether inconsistent with the hypothesis of the necessitarians.

The author goes on, and proves very ingeniously, what indeed hardly any one at this day, but a wretched quibbler, will dispute, that man is a free agent.

V. *The History of Hindostan; from the earliest Account of Time, to the Death of Akbar; translated from the Persian of Mahummud Casim Ferishta of Delhi. Together with a Dissertation concerning the Religion and Philosophy of the Brahmins; with an Appendix, containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times. By Alexander Dow. Two Vols. 4to. Pr. 1l. 10s. Becket and De Hondt. [Continued.]*

WITH what scorn must a Mamood, a Gengiz-Khan, or any of those illustrious butchers of mankind in the East, have read a translation of the Roman history in the infant state of their republic, when the conquests of several years did not extend to as much ground as was necessary for forming an eastern camp! A Roman, an Athenian, or a Spartan patriot, reading the exploits of those great conquerors, would have considered them in no better light than that of Barbarians at the head of Savages, whom want and necessity impelled to attack a race of people rendered almost infantine by luxury and devotion. This was the case of the Mahometan conquests in the East Indies; and perhaps some modern conquests in the same country, may be considered by posterity in a view not much more favourable to the victors.

The dynasty of princes who are the subject of the work before us, are marked by no civil accomplishments. They observed no plan of legislation. Brutal force, revenge, cruelty, enthusiasm, and avarice, are every where predominant in their

annals. Their history resembles a piece of ill-contrived Mosaic, where a beautiful stone here and there appears, which only serves to render the wretched disposition of the whole more conspicuous.

We finished our former review of this work with the reign of Musaood, son to the great Mahometan conqueror Mahmood. Having subdued his brother Mahummud, he shut him up in prison and put out his eyes. Musaood, after a turbulent reign, was vanquished in his turn, and put to death, while his blind brother Mahummud remounted the throne. Mahummud was in his turn defeated by Modood, Musaood's son, who took his uncle prisoner, together with his son Akined, and those who had been chiefly instrumental in Musaood's misfortunes, and put them all to death, excepting one of Mahummud's sons, who had shewn some compassion for his father while he was in prison. Before we proceed further, it may be proper to observe once more, that the same history has been written by other oriental authors, particularly Al Makin Khondemir, and the writer of the *Lebtarikh*. The diversity of spelling the same name among them all is however such, that were it not the facts are the same, we should believe each author treated of a different person. Upon a closer inspection, we must be of opinion, that the preference as to historical credit seems due to the authors quoted in the *Universal History* rather than to *Ferishta*. Some confusion arises among them from the different designations given to the same person. An independent prince sometimes served as governor to a province which belonged to another monarch; and one historian denominates him from his principality, and another from his office. The names of places are as differently spelt as those of men; and their articulations are so uncouth to Europeans, that, as we have already hinted, they render the reading very disagreeable.

Modood having revenged his father's death, went to war with his brother; but the latter was found dead in his bed, and Modood remained victorious over all opposition: he died of a disorder of his liver, about the 1047th year of the Christian æra. Our author *Ferishta* differs with *Abul Fataj* and *Al Makin* about the successor of Modood; nor does it much signify whether he was his son or his brother. Here *Ferishta's* narrative appears to be more consistent with itself than that of the other historians; and they indeed seem to confirm what he says. He tells us, that *Abul Hassan Ali*, one of Musaood's sons, having deposed Modood's son, who was but four years of age, married Modood's widow, and mounted the throne of Ghizni. He was deposed by *Abdul Reshid*, who was of the same family; but he was put to death by a rebel, who was assassinated in his turn.

turn. The Ghiznians had recourse to the royal family; and taking two of its princes out of prison, they threw lots for the empire, when fortune favoured Feroch Zaad, who made one Noshtagi, an obscure person, his first minister.

Daood, says our historian, chief of the Siljoki Turkumans, hearing of the commotions in the empire, seized upon that favourable opportunity to invade Ghizni. He advanced with a numerous army, while Noshtagi, collecting all his forces, went forth to meet him. When the armies engaged, the fire of gleaming steel was extinguished in torrents of blood; for, from the rising to the setting of the sun, the warriors on both sides laboured in the field of death; and though thousands fell at their feet, they seemed insensible of their own mortality. Victory at length declared for Noshtagi, while his enemies betook themselves to flight, leaving all their camp equipage and baggage on the field, to the conquerors, who immediately returned victorious to Ghizni.

This victory served to establish Feroch Zaad without fear upon the throne. He now exalted the standard of triumph, and inclined it towards Chorrassan, where, on the part of the Siljoki, he was met by Callifarick, one of their principal Omrahs, with a numerous army. When the engagement commenced, such a flame of rage and contention appeared, as the tongue of the travellers of the plain of eloquence cannot sufficiently express; then also the gales of victory fanned the royal standards of Ghizni, and Callifarick and several other persons of note were taken prisoners.

Intelligence of this defeat coming to Daood Siljoki, he collected all his forces, which he submitted to the command of his son Alib Arfilla, a youth of great expectations. Arfilla advanced to oppose the king, and having engaged him with great resolution, recovered the honour of the Turkumans, and took many of the Omrahs of Ghizni prisoners in the pursuit. But he did not think proper at that time, to make further use of his fortune, and he therefore returned with his victorious army.

When Sultan Feroch Zaad arrived at Ghizni, he called Callifarick and all the prisoners of the Turkumans into his presence, bestowed upon each of them the honour of a dress, and gave them their liberty. The Turkumans returning home, represented in so strong a light, the humanity of the king, that Daood, ashamed to be outdone in a virtuous action, ordered the prisoners of Ghizni to be also released.

Sultan Feroch Zaad, who, according to the best authorities, was the son of Musaaod, though some say that Abdul Reshid was his father, having extended his reign to six years,

in the year four hundred and fifty turned his face to the regions of futurity. The year before his death, his slaves having been instigated to a conspiracy against his life, made an attempt to assassinate him in the bath. Feroch Zaad having wrested a sword out of the hand of one of them, killed many, and defended himself against the rest, till his guards hearing the noise, came in to his assistance; upon which, all the slaves were put to instant death. His first vizier was Hassen ben Mora, and in the latter part of his reign, Abu Beker Saley.*

Feroch Zaad was succeeded by Sultan Ibrahim, who, according to Ferishta, was a wise and virtuous prince, and prevented himself from being invaded by a stratagem common enough in European histories, that of writing letters with a view of their being intercepted, to the leaders of the opposite party, in a stile that rendered their masters suspicious of their fidelity. This same Sultan Ibrahim is said to have had thirty-six sons and forty daughters; but the very instance brought by Ferishta to prove him to have been a compassionate virtuous prince, shews that he was a very stupid silly fellow. His son and successor Sultan Musaood is said to have been a great politician; but, like his ancestors, we know little more of him than that he plundered many rich cities and temples of their wealth, and returned in triumph to Lahore his capital. A confused tumultuous period next succeeds, and different usurpers mounted the throne in their turns, till it fell to Byram, who succeeded about the year 1118, or the year of the Hegira 512, and is said to have been a great patron of learning. His vizier Buzurg is represented as a very extraordinary genius, especially for play, and as being the inventor of the back-gammon tables. This, among others, is an instance of Ferishta's credulity, as it is certain that the game of back-gammon was known to the Romans long before this sultan's reign. The chronology of Byram's reign is somewhat confused; and we are told that he had sat thirty-five years upon the throne when he died, after being defeated by one Alla, an illustrious rebel, who destroyed Ghizni, and butchered its inhabitants. Chusero Malleck was the last sultan of the dynasty of Mamood, which was succeeded by that of Ghor, whose ancestors had been subdued by Mamood.

Our author gives us a detail of the history of Ghor, before the extinction of the Ghiznian royal family by Shab. We have here a round of the same barbarians, only under different names, that we have already discussed. Immense armies of horse and elephants are raised, defeated, and destroyed in the twinkling of an eye. Shab was, like his predecessors, inspired with holy zeal against the Hindoo idolaters (that is, he was in love with the

the golden ornaments of their temples) who opposed him with armies of three hundred thousand horse; but they were easily defeated with a most prodigious slaughter. He was at last defeated in an expedition to Chorassan, and lost all his army. This gave an opportunity for the Gickers to rebel.

These Gickers were a race of wild Barbarians, without either religion or morality. It was a custom among them, as soon as a female child was born, to carry her to the market-place, and there proclaim aloud, holding the child in one hand, and a knife in the other, that any person who wanted a wife might now take her, otherwise she was immediately put to death. By this means, they had more men than women, which occasioned the custom of several husbands to one wife. When this wife was visited by one of her husbands, she set up a mark at the door, which being observed by any of the others, who might be coming on the same errand, he immediately withdrew, till the signal was taken away.

Shah was at last assassinated in the middle of his guards, by twenty of those Gickers, after a reign of thirty-two years. He had made nine expeditions into Hindostan, and returned with so much treasure, that Ferishta says his diamonds weighed twenty thousand pounds avoirdupoise. He was succeeded by Cuttub, who was of mean original, but is renowned for wisdom, valour, and learning; till growing effeminate and luxurious, after a glorious reign, he was driven from his capital, and died by a fall from his horse. No regard at this time seems to have been paid to hereditary succession in Hindostan. Cuttub had been a slave to Shah, and Eldoze, who was likewise a Turkish slave, had been adopted by that sultan. Two other of Shah's slaves became likewise great sovereigns. Ferishta's history becomes now a kind of chaos, till it falls in with the era of Gengis Khan. Every bold slave mounted the throne, and we find Altumsh possessing it in the year 1210, or the 607th year of the Hegira. We do not perceive that Gengis Khan this year pushed his conquests in Hindostan, for Altumsh died sultan in 1334. Another sultan called Shumse is mentioned at the same time; but their histories are so confused and blended with one another, in our author, that we are of opinion, a reader may receive much better information from the writers of the Modern Universal History.

Shumse or Altumsh, (for it does not clearly appear which) was succeeded by Feroze, who was a luxurious prince, and left the reins of government in the hands of his mother, who had been a Turkish slave, and was a monster of cruelty. He was deserted by his army, and Sultana Rizla, eldest daughter to Shumse, mounted the throne. Ferishta says, that she was adorned with

with every qualification required in the ablest kings, and had no fault but that she was a woman. Notwithstanding all her prudence and courage, her army mutinied against her, and she was defeated by her brother's general, at the head of a body of Turks; and being taken in the battle, she and her husband were put to death. She was succeeded by her brother Byram; but in fact the empire of Hindostan (if it can properly be so called) was now subject to the military power, which was composed of Turks; and the Moguls, who proved to be better soldiers than them, took and plundered Lahore, while Byram was deposed by his vizier, and murdered in prison.

In the year 1245, we meet with Mamood, a learned and politic prince, on the throne of Hindostan. This emperor, tho' brave and successful, was whimsically abstemious and frugal. He had but one wife, whom he obliged to cook his victuals; and when she had burnt her hand one day in baking his bread, he refused to give her a maid, exhorting her to persevere in her duty, because God would reward her. He was succeeded by a Turk; for we perceive that the military power had entered into an association for supplying the throne with sultans. This Turk, whose name was Balin, was very magnificent and luxurious; but after he obtained the sovereignty, he proved an excellent prince, and one of his generals subdued and killed a formidable rebel, one Tuchril. Balin, however, being naturally cruel, was guilty of many inhuman actions. While he was upon the throne, Hindostan was invaded by the Moguls. They were at first repressed by his son Mahummud, who was at last killed in an ambuscade, after obtaining a considerable victory. Balin died in the year 1296, and his reign is termed glorious. He was succeeded by his grandson Kubad, who giving himself up to pleasure, his favourite Nizam aspired to the throne. Kubad had enlisted a number of Moguls in his service; but by his minister's advice he put them all to death. Kubad's father was still alive, and governor of a province; but hearing of his son's misconduct, he declared war against him. Finding his forces unequal to those of the sultan, he submitted to him in the most abject manner; which mollified his son so much, that he prostrated himself at his father's feet, and seated him upon his own throne. When they parted, Kubad relapsed into his love of pleasure, but his omrahs poisoned his favourite Nizam. He was succeeded by a child of three years of age, who was soon dethroned, and in him ended the dynasty of Ghor; though we cannot see with what propriety it is so called, as the succession had been so often interrupted by Turks and others.

branches now left out and inserted in the original Jellal,

Jellal, the first of the dynasty of Chhillige, next mounted the throne, or, as it is called, the musnud. He was seventy years of age at the time of his accession, and is said to have become an excellent prince; his clemency, however, was such, that it encouraged all kind of public riot and disorder; so that his omrahs talked of dethroning him: but their plot being discovered, he pardoned them.

The execution, says our author, of a Dirvesh is one of the most remarkable events in this reign. The name of the Dirvesh was Seid Molah, and the whole affair has been thus delivered down in history.

Malleck ul Omrah Ruchir ul dien Cutwal, dying about this time, all the great men, who by his interest held jagiers and places at court, were deprived of them, and reduced to want. Among other dependants of the venerable Cutwal*, that became destitute by his death, were twelve thousand readers of the Coran †, and some thousands of his Sipais and servants. All these turned their face towards Seid Molah for their maintenance.

This Seid Molah was a venerable sage, in a mendicant dress, who travelled from Girjan towards the east, where he visited various countries, and men famous for piety and knowledge. He then turned his face towards Hindostan, to visit Shech Ferid ul dien Shuckergunge, a famous poet and philosopher of that age, with whom he resided, some time, in great friendship. But in the reign of Sultan Balin, having an inclination to see Delhi, he took leave of his friend, who advised him to cultivate no intimacy with the great men of the court, otherwise it would prove fatal to him in the end.

Seid Molah arriving at Delhi, set up a great academy and house of entertainment for travellers, fakiers and the poor of all denominations, turning none away from his door. Though he was very religious, and brought up in the Mahommedan faith, yet he followed some particular tenets of his own, so that he never attended public worship. He kept no women nor slaves for himself, and lived upon rice only; yet his expenses in charity were so great, that, as he never accepted of any presents, men were astonished whence his finances were supplied, and actually believed, that he possessed the art of transmuting other metals into gold. Upon the death of Sultan Balin he launched out more and more in bestowing great sums in charity, and expended a princely revenue in his entertain-

* Chief magistrate of the city.

† Each of these was obliged to read the Coran over once a day.

ments, which were now frequented by all the great men of the city; for he made nothing of throwing three or four thousand pieces of gold into the bosom of a noble family in distress. In short, he displayed more magnificence in his feasts than any of the princes of the empire. His charity was so unbounded, that he expended daily, upon the poor, a thousand maunds of flower, five hundred maunds of meat, eighty maunds of sugar, besides rice, oil, butter, and other necessaries in proportion. The mob, at length, crowded his gates in such numbers, that it was almost impossible to pass that way. In the mean time, the sons of the emperor, and all the princes of the court resorted to him with all their retinues, and spent whole days and nights in innocent festivity and philosophical conversation. After the death of Fuchir ul dien Cutwal, the Dirvesh stretched forth his hand to his numerous dependants, and supported them in plenty and ease.

In the mean time, Cafi Jellal ul dien, a man of an intriguing turbulent disposition, wrought himself into the favour and confidence of Seid Molah, and being endued with art and plausibility of tongue, began to inspire the philosopher with ambitious views. He told him that the people looked upon him as sent by God to deliver the kingdom from the tyranny and oppression of the Chiligies, and to bless Hindostan with a wise and just government.

The philosopher, in short, suffered his imagination to be deluded by the splendid ideas of royalty, and privately began to bestow titles and offices upon his disciples, and to take other measures to execute his designs. He engaged Beregin Cutwal and Heitar Palwan, two of his particular friends, to join in the king's retinue on Friday as he went to the public mosque, and to assassinate him; while he himself prepared about ten thousand of his adherents to support his usurpation. But one of his followers, understanding that some others of less merit than himself were appointed to be his superiors, became disgusted, went privately to the king, and disclosed to him every particular of the conspiracy.

The king ordered Seid Molah and Jellal ul dien to be immediately seized and brought before him for examination. But they persisted in their innocence, and no other witness appeared against them; which rendering the accusation doubtful, the sultan ordered a great fire to be prepared in the field of Bahapoor, that they might be put to the ordeal trial. He himself marched out of the city to see the ceremony performed, and ordered a ring to be made round the pile. The fire being kindled, the sultan commanded Seid Molah and the two assassins to be brought, that they might walk through the flames to prove

prove their innocence. Having said their prayers, they were just going to plunge into the fire, when the sultan stopped them short, and turning to his ministers, said, "that the nature of fire was to consume, paying no respect to the righteous more than to the wicked. Besides, said he, it is contrary to the Mahommedan law to practise this heathenish superstition."

He therefore ordered Cafi Jellal to Budaeon, and Seid Molah to be thrown into chains in a vault under the palace, and the two men who were to perpetrate the assassination to be put to death. He, at the same time, banished a number of those who were suspected of the conspiracy. When they were carrying Seid Molah through the court to his prison, the king pointed him out to some Collinders who stood near him, and said, "Behold the man who was projecting such evil against us! I therefore leave him to be judged by you, according to his deserts."

At the word, a collinder whose name was Beri, started forth, and running towards the prisoner, began to cut him with a razor. The unfortunate Dirvesh told him to be more expeditious in sending him to God. He then addressed himself to the king, who was looking over the balcony, and said, "I am rejoiced that you have thought of putting a period to my life; yet to distress the pious and the innocent is an evil, and he assured that my curse will lie heavy upon you and your unfortunate posterity." The king hearing these words, became pensive and perplexed. His son Arkilli Chan, who hated Seid Molah for the great intimacy between him and his elder brother Chan Chanan, seeing the emperor's irresolution, beckoned to an elephant rider, who stood in the court mounted, to advance; which accordingly he did, and commanded his elephant to tread Seid Molah to death.

Zea ul dea Birni, in his history of Firoze Shaw, informs us, that he himself was at that time in Delhi, and that, immediately upon the death of Seid Molah, a black whirl-wind arose, which for the space of half an hour changed day into night, drove the people in the streets one against another, so that they could scarce grope their way to their own habitations. The same author relates, that no rain fell in these provinces during that year, and the consequence was a most terrible famine, by which thousands daily died in the streets and highways; while whole families drowned themselves in the river. But these were the throws of nature, and not the rage of the elements for Seid Molah. This event happened in the year 690, and the loss of the Dirvesh was much regretted, for many believed him entirely innocent of the charge.

[To be continued and concluded in our next.]

VI. *The Land of the Muses: a Poem, in the Manner of Spenser. With Poems on several Occasions. By Hugh Downman, A. B.*
4to. Pr. 2s. 6d. Baldwin.

IN a preface to this poem, our author, sensible of the powerful objections to this mode of composition, endeavours to anticipate the attacks of criticism, by telling us, "himself does not approve of it." The objections to which he only alludes, we shall attempt to specify: nor shall we seem to trifle, when it is considered, that our remarks may be read by those, who, though guilty of the same error, have not yet received the same conviction.

In an age when every effort of genius and of learning has been exerted to polish and refine our language, it should seem, from the number of those who ambitiously write upon the model of Spenser's *Faery Queen*, that it was recommended to imitation by some peculiar excellence of style and manner, by which strength and elegance were at once attained. And indeed, were the fact to be admitted, their conduct is not altogether so absurd; for of every writer the style and manner may be copied, as words will take any form. But surely it requires no uncommon penetration to perceive, that Spenser triumphs not by means of the graces of composition, but in the want of them; that neither strength nor elegance are attained by the use of antiquated diction, which obscures his meaning; or of elliptical construction, which renders it ungrammatical. [130

It has been long remarked of these defects in the language of Spenser's *Faery Queen*, that the cause is wholly to be ascribed to his unfortunate choice of measure: by the repetition of rhyme, he was forced upon exploded words; and to the continuance of the stanza he was obliged to accommodate his construction. Nor should we have troubled our readers with the repetition of a remark, which was common even when Davenant wrote, did it not afford us an opportunity of expressing our surprise, that to the very inconvenience which should have warned succeeding writers, succeeding writers should willingly submit; and, like the cur in the fable, esteem that which at once encumbers and disgraces, as a mark of honour and distinction.

Were we inclined to sport with the absurdity of others, we might expatiate with great mirth upon a *modern* poem with a glossary at its tail, for the purpose of explanation: or were we disposed to be solemn upon the occasion, we might observe how much the poet counteracts his own purpose, who checks the transport and damps the ardour of his reader, by forcing his attention from the connection of the story, the beauty of the imagery, [130

imagery, and the strength of the sentiment, to the investigation of obscure phraseology, or disentangling of intricate construction. [But these considerations we must relinquish, to bestow a little attention upon the stanza.

In defence of this measure,] little can be argued from Spenser's using it. When Spenser wrote, frequency of experiment had not directed our poets to the most proper measure; consequently our versification was resigned to uncertainty and caprice, and every writer would think himself at liberty to set up a model. Nothing more, therefore, can be inferred in favour of Spenser's stanza from his employment of it, than in favour of English hexameters, from the endeavours of his patron Sydney to adapt our syllables to Roman feet; as the attempt of either is to be imputed to ignorance of the measure most fitted to our language. But indeed so prevalent is authority, that had the successive rhyme been more known and more cultivated by the poets of Spenser's days, it is highly probable, that the united influence of his admired Chaucer, whom he considered as "the pure well-head of English undefil'd," and of the romantic Italians, whose vigorous imaginations were so congenial with his own, would have determined him to chose their mode of versification.

[That the stanza of Spenser to an English ear is unmusical and tiresome, and that in using it he did not consider the nature of the English language, has been already shewn by a writer, whose meanest praise is the certainty of his critical decisions. But there are other objections, which, though less frequently urged, are not less important. Every measure in which the rhyme is not successive, necessarily leads into a copious and diffused expression: and hence the general agreement of our elegiac writers to adopt the *quatrain*, as constructed to give full scope to the flow of passion. But in other subjects, such as the Faery Queen, where much depends upon compression of the thought, this exuberance becomes vicious; and as all faults are aggravated in proportion to the necessity inducing them, the amplification will be greater in the stanza of nine lines than in that of four: many words will be lavished where few should be employed, and the strength of poetry weakened in diffusion. This is what speculation dictates, and the practice of Spenser in particular confirms.

Such are the intrinsic arguments against this mode of versification, the faultiness of which might with certainty be inferred from the general agreement of our best poets in rejecting it; an agreement so soon begun, that although the *stanza in general* was employed for many years after Spenser, yet this particular modification of it seems to have been reprobated even by those writers who immediately followed him, and upon whom his authority

thority must have had great influence, as they professed to acknowledge him for their master. *Drayton*, among the various methods of constructing the stanza, which he enumerates in the preface to his *Barons Warres*, makes no mention of that used in the *Faery Queen*; nor has he employed it in any of his historic legends. But if this can be observed of the writers so near the times of Spenser*, he is still less likely to have found imitators in the succeeding reign, when, after all other modes of versification had been tried, our poets began to bestow their attention upon the Couplet; which, though used before, had been used but sparingly, as supposed to be possessed of little dignity, and only adapted to short excursions. It was under the first Charles that Sandys shewed the writers of his time with what superior convenience and success this measure could be employed in works of length: and of the model he proposed, which at once freed the poet from the tyranny of the Stanza, and gratified the ear with more perfect harmony, the comparative excellence was too universally felt, not to be universally acknowledged. From these times therefore to those of Prior, we can almost with confidence say, it is in vain to look for any attempt either to revive or to imitate the stanza of Spenser: and even Prior in professing it, in his ode "on the glorious success of her majesty's arms 1706," professed only; for so sensible was he of its defects, and so desirous to avoid them, that he willingly hazarded the greater impropriety of writing in a measure wholly different from that of the *Faery Queen*.

It now remains to account for the many latter attempts to revive a mode of writing so faulty and so antiquated: and for this we only can account, from the tendency the generality of later writers have to be absurd. When all the natural means of engaging notice are exhausted, men are glad to exchange what is just for what is uncommon. The same spirit of ridiculous innovation, which, towards the decline of the Grecian literature, induced their writers to seek glory from needless difficulty, and construct poems in the forms of altars, wings, and axes, seems now busied in engaging ours to darken their meaning in obsolete words, and lengthen it out in obsolete stanzas.

Having now delivered our sentiments upon this subject, with that freedom which candour authorises and our plan dictates, we next proceed to enquire into the merits of the poem before us. And first, it is with pleasure we observe that it has what modern poetry is too frequently found to want, a beginning, a middle, and an end; an excellence which cannot be too much valued, however the ignorant may affect to despise the prescriptions of method, and the shackles of connection. Other beauties of writing

* Drayton lived in the reign of James I.

are of a fading nature. The lustre of polished diction is obscured in time, as the phrase is no longer elegant which is no longer understood. In time too, the period which is now musical, becomes dissonant and harsh; and the wit which now ravishes, forgotten with its anecdote: but of that composition whose merit consists in just connection and natural transition, though the parts may be affected, the whole will ever retain its power to please.

But to the regularity of the plan the execution is not answerable: the expression is too often feeble and prosaic; and of his lines, there frequently appears to be no use, but that they fill up the stanza. With the measure of Spenser, our author seems to have thought it necessary to adopt his imperfect versification. But surely Mr. Downman needs not to be informed, that the beauties of a poet are the objects of imitation, and not the defects: and that our ears will still be offended with rugged numbers, notwithstanding we are told, such was the versification of our forefathers. It would be unnecessary to crowd our page with this writer's faulty attention to his master in this respect: we shall only instance in the concluding lines of his stanza; in which, with Spenser, he frequently pauses in the middle of a word, or upon a weak syllable, though nothing more effectually destroys the harmony of his verse.

That while in Adonis' happy garden grew.

We mean not, however, to insinuate that our author has merely copied the defects of Spenser. On the contrary, we think he has caught much of that simple and pathetic strain, with which we are so delighted in the Faery Queen: and that he is not deficient in imagination, the following description of Fancy may evince.

XXIV.

Soon mought they now behold that *Maid divine*:
 Upon a craggy cliff she took her stand,
 Above her head spread a broad branching pine,
 Which sent a dark shade round; on either hand
 Down many a thousand yarde of rising land
 From rock to rock a strong stream forc'd its way,
 Which there was blent in one accolloed band;
 She joyant stood over the foaming bay,
 And bath'd her forehead in the floating dewy spray.

XXV.

When as the tread of stranger feet she heard,
 Eftsoons her eyes she thitherwards enhaunc'd,
 Which as the glitterand sun-beam bright appear'd,
 And quicker than the quivering levin glaunc'd,

And

And strait toward them with light step advaunc'd;
 Her golden-tendrill'd locks down from her head
 Hung loofely wav'ring as to them bechaunc'd,
 She never them confin'd in tye or brede,
 But they most comely seem'd when most dishevelled.

XXVI.

In thin habiliment she was bedight,
 Of cunningly inwoven goss'mer twin'd,
 Most curious was that garment to the sight,
 And on the lap of the soft dalliaunt wind,
 Which it sustain'd, disported far behind;
 Its colour was of every various dye,
 Which in the glorious bow of heaven we find,
 And of every intermingled shade the eye
 Could ever ken, was there in vast complexity.'

Of the *Poems on several Occasions*, the chief part consists of Odes and Elegies. In his odes our author has not employed any of our established lyric measures, but has rather chosen, in imitation of certain moderns, to write with returns of the strophe and antistrophe; for which, perhaps, no reason can be given, except that the same returns are observed by Pindar. That no end of poetic harmony is answered by them, is plain from the single consideration, that no such end was proposed by Pindar himself. It is now well known, those changes in the measure merely had reference to the changes in the dancing with which the antient ode was accompanied. We acknowledge, however, that the adoption of this more sober plan, has contributed much to discontinue that monstrous species of composition, first introduced among us by Cowley, under the name of Pindaric odes. *Sed quid te exempla juvat spinis à pluribus una?* Why reject the rhapsodies of this writer and his imitators as irregular and wild, when this classic model can only pretend to uniform irregularity? since, of odes thus constructed, the stanzas may be of any length; composed of verses the most disproportionate, and of rhimes the most distant, provided the same disorder is observed in those that correspond.

By this conduct, we own, the poet may at once consult his ease, and appear learned: but how effectually it renders both his measure and his numbers unmusical and harsh, may appear from the first strophe of the first ode in this collection.

I. I.

' Sleep'st thou, fair maid,
 Æolian Virgin, sleep'st thou in the cave
 Of drowsy silence, all array'd
 In indolence supine ?
 Does listless Morpheus wave
 His torpid-striking wand thy brows around,
 Damping thy faculties divine ?
 Arise, fair maid, arise !
 Shake off the tardiness of dull delay ;
 Quick bid the sacred lyre resound,
 Quick tune th' harmonious lay :
 'Tis Brunswic claims the verse, prepare
 Thine eagle-plumes, and light as air
 Sail through the azure-vaulted skies.'

Rhimes disposed in this straggling manner lose all effect, as the most attentive ear is not able to preserve the correspondence, by retaining the one sound until the return of the other. . But if there is nothing to please in the disposition of the rhimes, there is much to disgust in the inequality of the verses. Our language is not susceptible of the mixt measures of Pindar and the antient lyrists. Such is the peculiar happiness of their numbers, that each verse is in itself harmonious ; but with us, all harmony arises from the just proportion of one line to another, because the ear naturally expects a return of the rhyme upon an equal number of syllables. And accordingly upon inspection it will appear, that in our most perfect lyric measures, the corresponding lines are of the same length, and the rhimes at just and stated distances.

Were we further to examine these odes by the rules of those who " write dull receipts how poems are to be made," we might say they have not that " wild enthusiasm and rapturous transi-tion" which are thought to be indispensable ingredients of *lyric poetry*. But not to exact requisites from these pieces, which most modern attempts of the same nature are found to want, we could dispense being transported by them as *odes*, did they please us as poetic compositions. In this we are constrained to own they are defective : their expression is neither sufficiently polished nor sufficiently animated, and their versification is broken and uneven. This censure, however, must not be extended to all the odes equally ; and to shew that our author was capable of writing in a superior strain, we gladly quote the following stanzas from his Address to the Lyric Muse.

By

I. 1.

' By force exil'd, ah! where
 Did thy insulted steps repair!
 Some island in the southern main,
 Perhaps enjoy'd thy bounteous reign:
 Or didst thou steer thy vagrant course
 To Orellana's distant source?
 There while in artlessness array'd,
 The youth beholds his sun-burnt maid;
 There while of every wish possest,
 He leans with fondness on her breast,
 Thou seest them in the balmy grove,
 And o'er their heads thy purple pinions move.

II. 2.

' There too the heavenly Muse
 Showers perchance her kindly dews,
 While thus some Indian Horace sings,
 As to his love he strikes the strings.
 " Ah, when you praise my rival's charms,
 " His jetty neck and sable arms,
 " With passion swells my fervid breast,
 " With passion hard to be suppress'd
 " My senses float in terrors vain,
 " My blood retreats and comes again;
 " The tears steal down my cheeks, and say,
 "' With what slow fires I totally decay."

In his elegies Mr. Downman is sometimes destitute of that ease which should speak the language of the heart.

' But still my shorten'd breath fast went and came,
 O'er my embarrass'd limbs a stiffness hung:
 My heart throbb'd strong, and shook my lab'ring frame,
 And fears, I know not how, un-nerv'd my tongue.' P. 75.

And sometimes his attempts to catch it have led him into expressions the most prosaic.

' She whether unobservant all the while,
 Or else my strange confusion to relieve,
 Indifferently talk'd with careless smile,
 But I to what she said no heed could give.'

Ibid.

This is not poetry, but prattling; not simplicity, but nakedness.

We shall conclude this account with desiring our young poet to beware of affectation, which is too often found to smother every feeling of taste, and silence every dictate of judgment. Of his tendency this way, were there no other marks, his attempts to revive the antiquated sonnet, would be convincing evidence. Upon these we shall only observe, that he could not hope to succeed where Milton failed; and that he might safely have concluded them to be disagreeable to our language, from their having been tried and rejected.

VII. *Annotations on the Psalms*. By James Merrick, M. A. late Fellow of Trinity College, Oxford. 4to. Pr. 10s. 6d. Newbery and Carnan.

THE Psalms, if considered merely as human compositions, deservedly claim our admiration. They are in general written with a noble spirit of poetry, and abound with sentiments and descriptions more beautiful and sublime than the highest and happiest flights of Pindar and Horace. But they are transmitted down to us under some particular disadvantages. The language in which they are written is only understood by a small number of learned men; the original is in many places evidently corrupted; and, as they were the productions of different persons in different ages, it is sometimes very difficult to discover the occasion on which they were composed, or the circumstances to which the authors allude. Translators and commentators have attempted to remove these difficulties; but many of them have only contributed to obscure and debase the genuine beauties of the sacred text. Mr. Merrick, however, is not of that number. His late poetical version * is perhaps the best that has appeared in any language; and the annotations which he now presents to the public are learned and judicious.

Besides his own remarks, he has given us a great number, which were communicated to him by the present bishop of Oxford, by a gentleman whose name is concealed, and by Dr. Ken-
nicott. The notes for which he is indebted to these learned writers principally relate to the establishment of the Hebrew text; and contain many plausible conjectures, and ingenious remarks on that subject.

In the course of this work the emendations of bishop Hare, and Pete Houbigant, are particularly considered; and the expressions of the sacred writers illustrated by similar passages in the Greek and Roman classics.

* See Crit. Rev. Vol. XX. p. 208.

The following extract will shew the author's extensive erudition, and the industry with which he has compiled his annotations.

Psal. xxix. 9. *The voice of the Lord maketh the binds to calve, and discovereth the forests*: Dr Lowth, in a note on his 27th Prelection, has given a very different interpretation of the former part of the verse. He thinks the word לִלְיָא here capable of signifying an oak, and renders לִלְיָא לִלְיָא not *parturire facit tervas*, but *dolore afficit*, or *tremefacit*, *quercus*, observing at the same time that the form *Piel* does not necessarily restrain לִלְיָא to the signification of *trows* or *pangs of labour*. See Isaiah li. 9. referred to by this learned gentleman: accordingly, in his own poetical version of this psalm, exhibited in the same prelection, he translates the whole verse thus:

*Sylvæ gemit: quercetæ laborant;
Densæ nudantur nemora umbris.*

My version, as it stood at first, expressed the same sense; without any mention of the *bind*. What Dr. Lowth observes with regard to לִלְיָא corresponds with the use of the Greek word ᾠδίνειν in Sophocles, who, though it properly relates to pangs of child-birth, applies it to pains in general.

*Καὶ μὴν θυραῖος, ὥς μ' ᾠδίνω,
Est ille quidem jam foris, adeo ut doleam,—*

Soph. *Aj.* v. 805.

See also Euripides, *Heraclid.* v. 644. And farther, the phrase *dolore afficit quercus* seems little, if at all, different from an expression used by Aratus in speaking of the harvest as injured by drought.

*Ἐρχομένα θέρος χαίρει· παρὰ δὲ δ' αἰῶς
Ἄμην, μὴ οἱ ναυὸς καὶ ἀχυρμὸς ἔλθῃ
Αὐχμὴ ἀνιθεῖς.——*

Arat. p. 141. ed. Oxon.

At the same time that these expressions, used by Heathen writers, seemed to favour the application of the psalmist's words to the oaks, (or rather perhaps to the *terebinths*; another kind of tree: see Celsius's *Hierobotanicon*, Vol. 1. p. 34. and J. D. Michaelis's *Recueil de Questions*, &c. Qu. 44.) I could not find any instance produced by Bochart (who, in his *Hierozoicon*, takes the *binds* to be meant by לִלְיָא,) of abortion occasioned in brutes by the terror of thunder or lightning: but the following passage in Plutarch so clearly asserts it, that I have chosen to adhere to the common rendering of the words in the text, (agreeably to Job xxxix 1.) *maketh the binds to calve*; I have how-

ever taken the liberty, as a paraphrast, to retain the mention of the *gale* *, as what (if *גל* does not really express them) may be included in the *forests*, which are said to be *discovered* or *laid bare*. The words of Plutarch relating to brutes casting their young through fear, (and that on account of thunder) are these. *Καὶ γὰρ τὰ θηρία πάντα διδάσκουσιν βροντῆς γυναικῆς οἱ πατρὶς εἰς ταὐτὸ συνθεῖν καὶ συντεῖν· τὰ γὰρ σπεράδι ἀπολειψάμενα διὰ τὸν φόβον ἐκτρίβουσιν.* Plutarch. *Sympos.* 4. *Quest.* 2. Pliny (as I have since learned from Geierus) mentions the same fact. *Totivus solitariis ovibus abortus inferunt; Remedium est congregare eas, ut casu juvenantur.* Plin. *N. H.* 8. 47. Now, though the authority of Plutarch and of Pliny is perhaps to be resolved into that of Aristotle (who is cited by Harduin, in his notes on Pliny, as affirming that the shepherds, when it thunders, make their sheep stand close together, in order to lessen their fear and so to prevent abortion,) yet I see no sufficient reason for rejecting the testimony of so inquisitive a writer; who, while several thousands of men were employed by Alexander the Great in all the parts of Asia and Greece, (see *Plin. N. H.* 8. 16.) in assistance to his researches into nature, was not likely to be negligent in points so easy to be ascertained as the practice of shepherds with regard to their flocks. I am informed that cattle, with us, will discover great confusion in the time of a thunder-storm; and, as I am farther informed that ewes, when frightened and driven about by dogs, have cast their lambs, I think it possible that the case which here seems mentioned by the Psalmist might sometimes happen in England, were it not that, in this country, the ewes breed in the cold season of the year. But, as Aristotle, if I rightly remember, somewhere affirms that abortions are more frequent in southern than in colder climates, (perhaps from the same circumstance that occasions more easy births in those climates: see Ludolfus, *Comm. ad Hist. Æthiop.* p. 198. and Thevenot's Travels, part. 3. B. 1.) it is the more likely to happen in Judea; where lightnings are also, in all probability, the more terrifying as they are less frequent, according to the account given by Cotovicus in his very valuable Itinerary, p. 303. With regard to the East Indies, my ingenious correspondent, *George Vansittart*,

* *Of his stroke the wood invades:*

Widow'd of their leafy shades

Mightiest oaks its fury know;

While the pregnant bind her throes

Instant feels, and on the earth

Trembling drops th' unfinish'd birth.

Esq;

Esq; writes to me thus: "I have not been able to meet with any person who ever knew or heard of any instance of abortion occasioned in this country by the violence of thunder and lightning, nor do I think it probable, that it ever happens. Such weather is so frequent here that it is almost totally disregarded. I never remember to have seen much apprehension shewn either by man or beast at the most dazzling flashes, or the loudest peals."

We entirely agree with Mr. Merrick in the explication of this passage: for we find no instance in which אֵילֹת signifies *daki*. In Isa. i. 29. the plural is אֵילִים not אֵילֹת. Compare this place with Job xxxix. 1. We do not however apprehend that it is at all necessary to enquire whether any person ever knew or heard of an instance of abortion occasioned by thunder, in the East: this expression is justifiable in a poetic sense, and that is sufficient.

The imprecations in the sixth psalm have given great offence to many serious readers; but our learned friend, the late Dr. Sykes, in the introduction to his paraphrase and notes on the epistle to the Hebrews, has attempted to obviate all exceptions by the following explication.

"This psalm, says he, clearly contains the curses of David's enemies upon David. For the curses are not against *many*, but *one person only*: and besides, both in the beginning and end of the psalm, David complains of the dreadful things spoken against *him* by others.—*The mouth of the ungodly, the mouth of the deceitful, is opened upon me: they have spoken against me with false tongues; they have compassed me about with words of hatred.* And, after reciting the imprecations of his enemies, he adds—*though THEY CURSE, yet blest thou.* Perhaps it may be still objected; that David seems to make these curses his own, by saying in vers. 19.—*Let it thus happen from the Lord unto mine enemies.* But, as there is no word here expressive of a wish in the Hebrew; perhaps the words should be rendered—*This is the behaviour of mine adversaries, with respect to (or with) Jehovah.* The compound particle מֵאֵת is rendered *on the behalf of*, in Exod. xxvii. 21. But if it be thought preferable to render the words, *This is the behaviour of mine adversaries (or of those who accuse me) before Jehovah*; מֵאֵת is rendered ἐν πρὸς, in Lev. xxiv. 8."

On this interpretation Mr. Merrick makes these remarks:

"The transition from the plural number to the singular in the sixth verse (*set thou over him*, instead of *them* or *each of them*.) resembles that of Job xxvii. 14: *If his children, &c.* that is, if *their* children, &c. for *oppressors*, in the plural, is the next antecedent. It is not therefore clear to me, that the curses are here confined to *one person only*. As to the words which follow

follow the imprecations, *though thy curse, yet bless Thou, they may well be accounted for, if not from vers. 3. They compassed me about with words of hatred; yet from vers. 17; 18. As he loved cursing, &c.* Dr. Kennicott has, since the publication of his learned work, favoured me with a translation of this whole psalm, in which the 20th verse is rendered thus: *This behaviour of mine enemies is from the Lord; and of those that speak evil against my soul.* In support of this interpretation he quotes 2 Sam. xvi. 10. 11. where David says of Shimei, *Let him curse, because the Lord hath said unto him, Curse David.* And, *Let him curse, for the Lord hath bidden him.* But since the psalmist's words may well be translated (as by Mr. Mudge) *This shall be the recompense from the Lord of my adversaries, &c.* and, so translated, very naturally connect with all that goes before, they afford at least equal support to the common interpretation of the psalm; in confirmation of which the two following reasons may also be urged: first, that there is some difficulty in supposing the inspired author of the psalm to have distinctly repeated the impious speeches of his enemies through almost half the extent of so long a composition: and, secondly, that it seems yet more difficult to imagine, that any part of such impious speeches should be quoted by an apostle as a prophetic portion of scripture. In this light the words *let another take his office* (vers. 8.) seem represented by St. Peter, Acts i. when he says; "Ἄνδρες ἀδελφοί, ἰδοὺ πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προέειπε τὸ Πνεῦμα τὸ Ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα Ἰσκαριώτου οὗτος ὁδηγῶν τοὺς σὺλλεβίστοις τοῦ Ἰησοῦ.—Γέγραπται γὰρ ἐν βιβλῳ ψαλμῶν· Γενθήτω ἡ ἑπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔσῃ ὁ κατοικοῦν ἐν αὐτῇ. Καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. vers. 16. 20. Let me farther observe that the verbs of the imperative mood, *γενθήτω* and *ἔσῃ*, in the former part of St. Peter's quotation, (which is taken from the 69th psalm,) and *λάβοι*, of the optative, in the latter, are very unfavourable to their opinion, who would render the forms of imprecation, which occur in the psalms, in the future tense, as predictions only of the judgments to be inflicted on the sinner: the offence, which that opinion aims at removing, may, I hope, be sufficiently obviated by the following considerations; that when a Being of infinite wisdom and mercy wills the infliction of any punishment, as absolutely necessary to the vindication of his honour, it is our duty to will it also. When we pray that the will of God may be done in earth as it is in heaven, we must be understood to pray that every event which can contribute to his glory may take place; and consequently, that all his acts, whether of mercy or of justice, may have their full effect: our prayer then must comprehend every future instance of vengeance which God shall determine to exercise; and, could we know with certainty on what

what persons his vengeance will fall, our petition that the Divine will may be done must still be continued without reserve or limitation, and must therefore, by implication at least, extend to their punishment. I see therefore no inconvenience in supposing an inspired writer, at the same time that he foretells the punishments which God has absolutely determined to inflict on any particular persons, to have been directed to express his own desire (a desire which it was his duty to entertain) that the measures which God sees necessary to the support of his laws may be accomplished.

It may be observed, that the psalmist frequently prays for the destruction of his enemies. *Let them, says he, be confounded that seek after my soul; let the angel of the Lord persecute them; let death come hastily upon them; and let them go down quickly into hell; consume them in thy wrath; consume them, that they may perish; pour out thine indignation upon them; and let thy wrathful displeasure take hold of them, &c.*

These expressions occur where Dr Sykes's hypothesis cannot be admitted; we are therefore inclined to think, that it is rather ingenious than solid. But whether Mr Merrick's observations are, or are not, a sufficient vindication of the psalmist, we leave the discerning reader to determine.

We should extend this article with pleasure, were we not sensible, that extracts from a work of this nature can only be agreeable to those who have a taste for verbal criticism, and Hebrew literature: and to such persons we recommend the perusal of this volume.

VIII. *Festive Notes on the History and Adventures of the Renowned Don Quixote. First published by Edmund Gayton, Esq; in the Year 1654. Revised, with Corrections, Alterations, and Additions; and adapted to the modern Translations of that celebrated Work. To which is added, a copious Index. By the Editor. 12mo. Pr. 3s. F. Newbery.*

THE Editor of this performance says, that the author was Edmund Gayton, Esq; and that it was published in the year 1654. He has likewise in his preface transcribed two passages, in which he thinks he has improved his original. That our reader may be able to form some idea of the comparative merits of the author and the editor, we shall present him with those meliorated passages, after informing him that the text is supposed to be from the work of Cervantes.

‘ Text.

‘ *There lately lived one of those country gentlemen, who adorn their halls with a rusty lance, and worm-eaten target.*

‘ This

* This description of his house is in short, the very same with an ancient Justice, of the Peace his hall, a very dangerous armory to be toucht; like Paul's scaffolds, monumentally standing, because none dare take them down.

* The note, as it stands in the present edition, is as follows:

* This description agrees with the custom of decorating halls in ancient mansion-houses in this country, some centuries ago, where the armour of our valiant ancestors made a most terrific and tremendous appearance, and inspired the rising generation with a love and esteem for deeds of heroism; at the same time that it commanded respect from ignorant and vulgar minds, who considered it as a kind of witchcraft, and dangerous even to be toucht; like the scaffolds on the ancient church of St. Paul, which were left for a long time monumentally standing before any one would venture to take them down.

* Text.

* *He sold many good acres of terra-firma to purchase books of knight-errantry.*

* We have a proverbe, (but the Spaniards have two for one) That a foole and his money are soone parted; it seemes our knight (pardon the application) made his lands errant before himselfe, and dub'd his acres first, so that what he did afterwards was but in pursuance of his lands that went before, and so made himselfe a wise acres. Laugh not too soon at our Spaniard, unlesse you can acquit yourselves, countrymen, of as great a folly. Are not books of this kind as well bought as those of the philosophers stone? And pray what difference in the price? How much good gold hath been fired, out of whose ashes yet the young phoenix never rose? What did *Banches* spend in coales, do you thinke! How much terra was *Damnata*? How many lordships sold? Besides the inestimable losse of time and braines, to purchase this empty name, and found the philosophers stone? There is not, of all that expencefull madnesse, so much left for profit or recreation, as the history of that Quixo-philosophy, or philosophers, unlesse what is most admirably satyriz'd by our father Ben (of eternall memory) in his play of the Alchymist;

Spectatum admissi risum teneatis amici?

Which would move laughter most, our don's encountering his wind-mill, or his lordship at the furnace? Being *Subtle, Face, Lungs*, and all: bestow a brace of tassled caps upon them both, and so *exeant*.

* The alteration of this note is as follows:

* So

‘ So he made his lands errant before himself, and dubbed his acres first; what he did afterwards was in pursuance of his lands, which went before, hoping by these means to make himself a wife-acre. However, let not the English reader laugh at the Spaniard: The don’s passion for knight-errantry, was not more ridiculous than our countrymen’s infatuation with the bubble of alchymy. If Quixote sold his lands to purchase books of chivalry, we have sold our estates, and beggared posterity, in our fruitless researches after the philosophers stone. What quantities of gold have been fired? out of whose ashes the young phoenix never yet took her flight! And here, I cannot avoid remarking, that though no author ever excelled the inimitable satire of Cervantes, on the madness and folly of his countrymen, in their absurd passion for knight-errantry, yet, I think it will be acknowledged, that the celebrated Ben Johnson, with equal merit, and equal success, finely ridiculed and exposed the folly and roguery of the pretenders to alchymy in his days: Nor do I know which is most laughable, Don Quixote’s encountering the wind-mill, or Sir Epicure Mammon’s credulity and pleasureable enjoyment of the lies imposed on him by Subtle and Face.’

We are in great doubt whether verbosity can be considered as an improvement; or whether the first note itself, either in its original or meliorated state, was worth transcribing. As to the second note, we clearly think that it has rather been disfigured than improved by the editor’s alteration; and yet he says, that the above quotations are by far the best in the whole work, the character of which he takes care to give us in the same preface. ‘ The reader (says he) may probably expect, that these notes are critical, and tend either to censure or elucidate the celebrated history of Don Quixote. Should this be the case, his expectation will be disappointed; for they are principally nothing more than entertaining and witty remarks on various passages and incidents in that history, frequently illustrated by laughable stories, similar to those incidents.’

We must, in justice to the editor, acknowledge this to be a very fair account of his publication. Mr. Gayton appears to have been a great punster, and to have been well furnished with common-place stories. His jokes are sometimes low, but his editor thinks that they bear strong marks of originality; and he confesses that they are sometimes indelicate, not to say indecent, and hopes that the reader will find he has carefully cleansed the Augasan stable. After all, as we never had the happiness of seeing the original publication, we cannot pronounce any thing positively as to the editor’s fidelity; but some anachronisms

anachronisms make us question it. Mention is made more than once of the Royal Society, and the Philosophical Transactions, neither of which had any existence in 1654; and even Sally Salisbury, a noted courtesan in the reign of George the first, is coupled with Jane Shore. Mr. Holland the player is introduced in the part of Bajazet in Tamerlane, and Pyrrhus in the Distrest Mother; nor are Elizabeth Canning nor the Cock-lane Ghost forgot.

Upon the whole, though we know not what to make of this publication, yet there is a species of readers who may be entertained with the variety of puns, connundrums, jokes and anecdotes which it contains.

IX. *The Visiting Day. A Novel. 2 Vols. 12mo. Pr. 6s. Lowndes.*

THIS novel begins with its catastrophe, or rather, it begins where it ought to end. Miss Southern, a young lady of beauty and sensibility, is through want of fortune and friends thrown, in some measure, upon the hospitality of one Mrs. Derby, whose character is well drawn. She is one of those female mortals who insult distress while they seem to relieve it, make a parade of every act of beneficence which a generous mind would conceal, and are perpetually repeating, "How I pity the poor wretches!—I really have too much sensibility!—I feel too much for others, ever to be happy!" While poor miss Southern is attending in the character of a toad-eater, and obliged to put up with every gibe and insult of this ostentatious dame, the following scene happens. The reader need not be informed that miss Southern speaks in her own person.

"When the parties were forming, my assistance was found necessary.—I was desired—or rather, ordered—to make one, and accordingly took my seat.—I was attentive—not from any pleasure I have in the game—for cards are, of all things, my aversion; but I looked upon it as my duty, lest others should suffer by my negligence.—Just as one of the ladies and I were on the point of winning a vole, and her every faculty engrossed by that delightful hope, enters a servant, and approaching me with unaccustomed respect—"A letter for "your ladyship,"—bowing—"the man waits below."—"For me!"—and down dropt the cards.—"Fiddle-fadle!" cried my partner, "What has she to do with letters now?"—"I hope at least you will not be so rude as to read it."—

"Your

"Your ladyship!" cried another, laughing; "did you mind how cordially she took the compliment?"—

"If you, Madam," said the man, looking at me, "are lady Somerville, as I was just now informed, I have made no mistake."

"Lady Somerville!" exclaimed I, starting up. "Good heavens! what do I hear! Give me the letter—it is indeed for me. My God! what can this mean?"

"I looked at the direction—well did I know the dear hand—with trembling emotion I opened it.—Oh, my friend, judge of my transports, on reading the delightful contents—but I forgot, all this is a mystery to you—have patience! you shall now know every event of my past life.

"Let me lead to that relation.—Mrs. Derby had cut out—seeing me read the letter, amazed at my rudeness, came to chide me for it—but I was no longer in a condition to profit by her rebuke. Surprise and joy overcame my senses; and I sunk back in my chair, almost fainting.—One of the ladies condescended to apply her salts—I recovered.

"This is a very unaccountable behaviour of yours," said Mrs. Derby; "I am quite ashamed of you—see what trouble and confusion you have caused. If you found yourself ill, why did you not retire?—I did not think you could have so far forgot yourself; but I shall know better another time how to treat people of your rank.—I beg your pardon, ladies, this is pretty entertainment for you!"

"You say, madam," returned I, a little disdainfully, "you shall for the future know better how to treat people of my rank!—I hope you will; for, upon my word, hitherto it has not been quite so polite, as might have been expected from one who pretends to good breeding.—It is true, you were ignorant of my quality—but a person of true generosity would treat every one they converse with, with affability and good manners.—However, I shall no longer be subject to mortifying insults—that letter, madam, is from my husband," presenting it to her, "you are at liberty to read it."

She coloured—"Your husband! Why, is it possible you should be married?"—

"Possible!" repeated I, smiling. "Every one does not estimate my worth by your judgment—Lord Somerville disdains not to call me his: for some time, it was necessary to conceal our marriage—but I am now at liberty to divulge the secret—You will find, madam, by his letter," pursued I, "that I may soon expect him at D—."

"How the company stared!—for by this time they were all gathered round me.—The servant was still in the room.

"Who

"Who brought this letter?" said I. "His lordship's gentleman, my lady," with a low bow; "he waits to speak with your ladyship."

I arose.—"If agreeable to you," said Mrs. Derby, stammering, and in great confusion, "I'll order him to be called up."

"If you please, madam," was my answer.

The above scene is well drawn, because it is painted from life. Miss Southern going home, overwhelms her mother with the news of her good fortune; and our heroine takes occasion to inform her correspondent, the lively Sophy Westbrook, in what manner his lordship and she became acquainted; which was by the vulgar accident of his lordship's breaking his arm by a fall from his horse, and being carried into the house of one Mrs. Ballaston, with whom Miss Southern then lived.

A courtship, a trip to Scotland, and a marriage follow of course; but the bridegroom's father cannot be reconciled to the match, for which reason it is kept a secret. He offers her any terms if she would disown her marriage, as his son was not of age; but all was to no purpose. Mean while she was brought to bed of a daughter, while her husband was obliged to go to Paris. His father fell ill, relented, called for his son, and in his last breath besought him to make a tender and indulgent husband to our heroine.

After a great deal of small-talk and eternal panegyrics upon the two fair correspondents, written by themselves on pretence of what was said to them by others, (the most nauseous circumstance in modern novels) a miss Wallgrove, a woman of great beauty and fortune, is introduced, who entices Somerville from his spouse's arms into France, or some other foreign country, no matter which. Our heroine, his wife, is left in a most dreadful situation by his elopement, especially after he had consented to marry his mistress (as he was under age at the time of his first marriage); and she is in danger of being reduced to her primitive nothing, when Miss Wallgrove's lightness and infidelity opening his eyes, he returns to England, and after some management by the friends of both parties, he throws himself at the feet of his wife, and a perfect reconciliation ensues.

We shall not trouble the reader with the chit-chat, little incidents and underplots of this publication. It is sufficient to say, that the character of the heroine is tolerably well supported, and that a reader of a contemplative turn for courtship and intrigue may read it in a hot summer's day with the same benefit to his mind, that he enjoys in his person by a glass of lemonade after walking, or a negus while he is dancing.

"The Adventures of Miss Beverly. Interspersed with genuine Memoirs of a Notionary Lady. 2 Vols. 12mo. Pr. 6 s. Bladon.

THIS publication is evidently fabricated in the cave of Poverty; for though the stile indicates some talents for writing, yet the execution is so miserable, that nothing but the necessity of the author's writing *something* could have produced it. The story of this same Miss Beverly is filled not only with improbabilities, but impossibilities; for though she is one of the most abandoned wretches that ever disgraced human nature, she has *presentiments* either from dreams or visions of the chief events of her life.

We should, as usual, give our readers an analysis of Miss Beverly's history; but it resembles the separate parts of a polypus; for though each crawls about, they cannot be reduced to a whole. No order, no consistency is observed. The adventures are detached from each other, the grossest anachronisms and misnomers are introduced, and as uninteresting a group of figures is presented to our eyes, as perhaps ever came from the press.

In order to eke out this publication into two volumes, the author pretends to be a champion for Mr. Douglas, who claims the estate of the late Duke of Douglas; but so inconsistent is Miss Beverly with herself, that she represents the cause of that young gentleman in a light which is for him equally unfair and unfavourable. The most tolerable part of the composition, and even that is very despicable, is her account of the state of the French music and drama, and the fantastical characters of the French ladies and authors. She is so extravagant, that she enlists Mr. Voltaire in the number of her admirers; and perhaps the reader may find some entertainment in the following quotation, though it is certain that the writer, from the description she gives of Voltaire's person, never had seen him.

A few days after I happened to go with a lady of my acquaintance to the French comedy, to see the tragedy of Merope. We happened to sit in the seconde loge; and no sooner had we taken our places, but the tall meagre personage, whom I had before met so often, and who happened to be seated next me, accosted me with the greatest politeness imaginable. As there was something very particular in the air and appearance of this person, I shall here describe him. In stature he was tall, but he appeared taller than he really was, as he was so extremely thin that a puff of wind was almost sufficient to throw

him down: there was something extremely comic and grotesque in his cast of features, and his countenance would have displeased by its ugliness, had it not been for the sharpness and penetrating vivacity of his eyes, which seemed to be emblematical of his genius. He looked extremely old and emaciated, but I understood afterwards, that he was not so old as he looked; but that this was owing to his intense application to study. When he entered into conversation with me, I could not but admire his lively wit, and the sallies of genius which seemed to come from him naturally. His discourse first turned upon the characters of the several persons whom we had seen at the countess D' Albicrac's Hotel. He began by dissecting Rousseau. "That comical mortal, said he, who harangued so much in favour of the simplicity of pure nature, is a composition of oddities and contradictions. He is remarkable for maintaining paradoxes, and supporting, with all the force of eloquence, positions so absurd, that every rational man must reject them as soon as ever he hears them proposed. His father, who was a citizen of Geneva, kept a music-shop there. He was at great expence to give his son a learned education, which indeed was not thrown away, as Rousseau has given several proofs of his being an exalted genius; but these are all sunk and obscured by the affectation and singularity of his character. He professes to hold the public in such contempt, that he has often declared that his ambition was to be hissed.

His whimsical singularity of character was never more conspicuous than at the time of the controversy concerning the French and Italian music: it was occasioned by the arrival of a company of Italian strollers that were sent for from Italy by the director of the opera, who finding his theatre deserted by the public, thought that the bait of novelty would have powerful charms for the French, who from a natural levity run after every thing new, whether good or bad. The success answered his expectation; the Italians, who played twice a week, never failed to draw numerous audiences, whilst the fingers of the French opéra performed every night to empty benches.

This piqued some of our countrymen, who think patriotism consists in extolling the genius of their own nation, and depreciating the people of all other countries as Barbarians, the party-spirit grew stronger every day, and its influence drew crowds to the French opera, which would have fallen, no doubt, if it had had no other support but its own merit.

About this time Rousseau's *Devin du Village* was performed with unparalleled success; and this greatly contributed to counterbalance

counterbalance the reputation of the Italians, whose music was every day gaining new partisans amongst the French: upon this occasion a controversy was set on foot concerning the comparative merits of the music of both nations, and managed with as much warmth as if the interest of church or state was concerned. Rousseau at this juncture pursued a conduct which appeared to be diametrically opposite to his interest; but this heteroclite genius was in all his actions influenced by motives different from those that actuate other people: he warmly espoused the cause of the Italian music, and his zeal even carried him so far, that he often headed a party of Italianists, and joined with them in hissing his own opera.

Not contented with running down the French music in all the coffee-houses of Paris, he published a most virulent invective against it; whereupon the director of the opera deprived him of the freedom of the house, which, as an author, he was before entitled to. His invectives made him so odious, that he was more than once knocked down in the streets by ruffians hired by the partisans of the opera; and durst not so much as venture into a coffee-house, or any place of public resort, without being accompanied by a musqueteer of his acquaintance, who was ready to take his part in case any one insulted him.

Such persecutions as these would have appeared to a rational man in the light of misfortunes; but the vanity of Rousseau's heart made him secretly rejoice in them, as they, in his opinion, proved his importance, and seemed to render his claim to the title of Great Man indisputable. He once wrote a short piece of two acts, entitled *Hippolitus, or The Lover of Himself*; he did not own it till it was damned, and then he went to Procopé's coffee-house, and declared before all the company, which there consists of critics, persons of taste, and pretenders to taste, and declared that he was the author of the piece which had just then been damned; that he wrote on purpose to be damned; and that if his piece had met with the approbation of the public, he would never have owned it. This rhodomontade was looked upon by many as a proof of his exalted genius; for such is the whimsical and capricious temper of the French, that the oddest and most extravagant characters are generally the most admired by them. But these affected singularities, which have caused people of no discernment, of whom a great majority of the public is composed, to look upon him in the light of an extraordinary genius, prove him to be actuated by a vanity which must render him contemptible to all persons of understanding.

‘ The formal personage who harangued so learnedly against the existence of a Deity, is the celebrated Diderot : no one can deny him to be a man of profound erudition, and some genius : but by adopting the absurd system of atheism, he forfeits all title to the reputation of a true philosopher. This is, however, known only to those who converse with him, for in his writings he affects to believe what he denies in his discourse, in order to save appearances, and escape public censure.

‘ The little dramatic author still writes on in spite of common sense, though all the pieces he ever offered to the stage were damned ; his last new tragedy was so ill received by the public, that after the first act was over, all the gentlemen in the pit turned their backs to the stage, and conversed just as if they had been in a coffee-house, without taking any further notice of the play.

‘ The alchymist is a downright madman ; he was formerly chymist to the duke of Orleans, and worked in his laboratory ; he has since been the ruin of several who were mad enough to spend vast sums in search of the philosopher’s stone, by which they impoverished themselves and their families.”

Upon the whole, Miss Beverly is a mere French gossip. In love she is insensible, in morals abandoned. She is wicked by constitution, and a strumpet through principle ; yet none of her adventures are applicable even to those modes of life which belong to the infamous profession she embraces and owns. To crown the absurdities of her history, she is miraculously rewarded, by obtaining a generous husband and a large fortune.

XI. *The Administration of the Colonies. (The fourth Edition.)*

Wherein their Rights and Constitution are discussed and stated. By Thomas Pownall, late Governor and Commander in Chief of his Majesty’s Provinces, Massachusetts-Bay and South-Carolina, and Lieutenant-Governor of New-Jersey. 8vo. Pr. 5s. Walter.

MANY great and important revolutions and alterations have taken place in the British colonies of North America since the first publication of this performance (see vol. xvii. p. 281) ; and the author has seen his proposal of a new secretaryship for that department virtually carried into execution. We shall not resume any of his observations, which we have already quoted or animadverted upon, but confine ourselves here to the new matter presented in the edition before us. The first is a proposal for sending a new commissioner, or rather a superintendant-general to America, in order to fix the basis of an established,

blished, permanent, and effective system of government for the mother-country in the colonies.

‘ To obtain this with truth and certainty, and to engage the colonists to co-operate in this view with that confidence which a free people must have, if they co-operate at all . . . government would send out to America, some very considerable person, under commission and instructions, to hear and examine on the spot the state of things there, and by such proper representations and assistance as can nowhere be had but upon the spot, and from the people themselves, to form such authentic matter of information for the king in council, as may become the solid basis of real government, established by the principles of real liberty.

‘ To such considerable person, and to such commission only, would the colonists give their confidence: they would know that there was no spirit of party or faction, that there could be no job. . . . They would be convinced that the government was in earnest, and meant to act fairly and honourably with them. They would meet such person in the abundance of their loyalty, with dispositions of real business in their temper, and with the spirit of real union in their hearts.

‘ What commission could be more honourable and glorious, even to the highest character, than that of acting for the rights and liberties of a whole people, so as to be the means of establishing those rights and liberties, by an adequate system of freedom and government, extended to the whole? What can be more suited to the most elevated character, than to be the great reconciler between the mother-country and her colonies, mis-represented to, and mis-informed of each other?’

Here Mr. Pownall acts the part of godfather and godmother for the colonists, and promises and vows in their name, that they will meet such a person with the spirit of real union in their hearts. A few lines after the above quotation he acts a similar part, but in a reverse direction, by foreseeing and foretelling that this salutary proposal never will take place; that it has been already rejected; and that there *never will be* any systematical union of government between the mother-country and the colonies. The latter, he thinks, will for some time belong to some faction here, and be the tool of it, until they become powerful enough to hold a party for themselves.—Has not that already happened?

Mr. Pownall thinks that government should give the superintendant he mentions ‘ a council to assist him, under a commission and instructions, to call a congress of commissioners from the several colonies.—He should have power and be instructed to call to his aid and assistance, the governors, or any other his Majesty’s servants, as occasion should require.

‘ By the representations and assistance of this congress and these persons, he should inquire into the actual state of the crown’s authority, as capable of being executed by the king, and by his governor, and other the immediate executors of the power of the crown.

‘ He should inquire into the extent of the exercise and claim of the legislative powers, and examine dispassionately and without prejudice on what grounds of necessity or expediency any precedents which stretch beyond perhaps the strict line of the commissions or charters, are founded.

‘ He should enquire into the state of their laws, as to their conformity to the laws of Great-Britain, and examine the real state of the facts or business which may have made any deviation necessary or not.

‘ He should examine into the powers and practice of their courts of judicature; whether, on one hand, they have not extended their authority beyond their due powers; or whether, on the other hand, they have not been restrained by instructions, or by the acts of the colony legislatures, within bounds too narrowly circumscribed to answer the ends for which such courts are erected.

‘ He should, which can only be known upon the spot, inquire into and examine the actual state of their commerce, that where it deviates unnecessarily from the laws of trade, it may be restrained by proper regulations: . . . or where the laws of trade are found to be inconsistent with the interest of a commercial country having colonies which have arisen from, and depend upon trade, a revision may be made of those laws, so as that the system of our laws may be made conform to the system of our commerce, and not destructive of it.

‘ Under all these various heads, he may hear all the grievances which the officers of the crown, or the people, complain of, in order to form a just and actual representation for the king in council.

‘ He should inquire into the state of the king’s revenues, his lands, his naval stores; and he should review the state of the military service, the forts, garrisons and forces. . . . With the assistance of proper commissioners from the provinces and colonies concerned, he should settle the several disputes of the colonies amongst themselves, particularly as to their boundary lines. He should also inquire into all fraudulent grants.

‘ All these matters duly examined and inquired into, a report of the whole business should be drawn up, and being authenticated by the original documents, should be laid before the king in council: those points which were of the special department of any of the boards or offices under government, would

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be referred from thence to those respective offices, for them to report their opinion upon the matter. . . And when the whole, both of matter and of opinion, was by the most authentic representations, and by the best advice, thus drawn together, the king in council would be enabled to form, and by and with the advice and authority of parliament to establish, the only system of government and commercial laws, which would form Great-Britain and her colonies into a one united commercial dominion.'

Mr. Pownall is of opinion, that were this measure adopted, the colonies must depend upon Great-Britain as their center; but that 'they must be guarded by this union, against having or forming any principle of coherence with each other, above that whereby they cohere to this center, this first mover.' Thus we are presented with a plan of political gravitation, of action and re-action, upon Newtonian principles. Though it would be the highest presumption in us to pretend to talk experimentally upon colonial affairs, of which we have formerly observed our author is certainly an excellent judge; yet we think there are certain principles of government, and even colonization, which any man of common sense may judge of, though without experience in the subject.—In the first place, we are no friends to systems, especially in trade: they are calculated for arbitrary governments, and even there they seldom succeed. If we look into the history of the French dominions in America, we shall find that the establishing and pursuing commercial and governmental systems, cost the French crown and people ten times more money than their colonies ever brought them in; and there is some reason for believing, that the wisest part of the French nation was glad to get rid of them, after they saw an end of all their endeavours to enlarge their commerce at the expence of Great-Britain.

In the next place, we cannot help thinking that if, as Mr. Pownall intimates, government has already rejected his plan of superintendency, it did wisely. The trust is too great to be vested in any one man, *be he who he will*, considering the disposition of our colonies since the late peace; and the more popular, the more beloved, and the more trusty such a superintendant would be in America, the greater would be the danger,

As to the proposal of a congress of the colonies, was not such a proposal carried into execution? Was it attended with any beneficial consequences to Great Britain? Did it not serve to make the colonists feel, perhaps over-rate, their own weight and importance; and are not both they and their mother-country smarting under the effects of their conduct? In short, we may reverse the observation which Mr. Pope makes upon Providence, when we apply it to commerce; for the latter

Acts not by general, but by partial laws.

But do not the declarations which our colonists have made, have not their proceedings destroyed all the promises and vows which Mr. Pownall has made in their name? For an answer to this, let us refer to their own gazettes, their letters, their avowed principles, and the minutes of their assemblies. Whoever looks into them may easily perceive, that we must consult the cant dictionary for the meaning of their professions of subordination, duty, loyalty, affection, and the like. Has not their mother-country been too long amused with expressions that contain the very reverse meaning of their original significations?

The next new matter to be found in this edition, is an examination of the rights and constitutions of the colonies, particularly with regard to the question about taxing.

The distinction between legislation and taxation is a new question, and is only become important since the mother-country, at the expence of above thirty millions of her own money, has removed the fear of the French from before the eyes of our colonists. To prove that there is no difference in their respective operations, and that taxation is a branch of legislation, though legislation is none of taxation, we need only appeal to the statute of Geo. III. c. 12. which is quoted by Mr Pownall himself. All the doubts and difficulties he has raised with regard to the impropriety and injustice of the Americans being taxed by the British legislature, must absolutely vanish before facts. The principle laid down by the Americans of their not being represented in parliament, is ridiculous, and foreign to the fundamentals of our constitution, which have no knowledge of any distinct power the commons have to impose taxes. Our author will perhaps be puzzled to find any one exercise of Great Britain's legislative superiority over the Americans, and carried into an act of parliament, that may not immediately or ultimately be resolved into a mode of taxation; and the very same power that is able to dispute the mode, may oppose the principle.——In short, we cannot help saying that he has totally mistaken the reasons why the mother-country has always thought herself entitled to tax her colonies :—*alitis radicibus hærent.*——They are fixed in the fundamentals of government, which existed long before a house of commons, in its present shape at least, had a being in England. Our limits will not permit us to enlarge upon this subject, otherwise it would be easy to prove, that if England contains six millions of people, above five millions and a half of them have no representative in parliament; that, when compared to the Americans, they are trebly taxed; and therefore they have three times more reason to complain.

Among the other additions to this edition, our author has inserted the copy of a supplication exhibited to king Henry VI. by the inhabitants of the county palatine of Chester, in the year 1450; with the king's answer. One of the allegations of this petition is, "The most victorious king William the Conqueror, your most noble progenitor, gave the same county to Hugh Loup his nephew, to hold as freely to him, and his heirs by his sword; as the same king should hold all England by the crown." Mr. Pownall seems to think that the situation of the county palatine of Chester is similar to that of the Americans at present, and that they are entitled to the same relief. We are afraid that there is no resemblance between the two cases. The grant from William the Conqueror was, respecting the English laws, illegal and arbitrary, and therefore void of itself. Perhaps later grants may come under the same predicament; but our author ought to observe, that Hugh Loup and his followers owed no native allegiance to William the Conqueror. This is a hint which may be pursued to an inconvenient length, and therefore we shall here dismiss it.

And here, says Mr. Pownall, we may venture to affirm, that if the colonies were to be deemed without the realm, not parts or parcels of it, not annexed to the crown of England, though the demesnes of the king; and if the colonists by these means ceased to be subjects of the realm, and the parliament had no right or jurisdiction to make laws about them; if the government of them resided in the king, only as *their* sovereign, *dum rex ei præsit, ut caput istius populi, non ut caput alterius populi*, they were certainly a people *sui juris*—*nam imperium quod in rege est ut in capite, in populo manet ut in toto, cujus pars est caput*, having an undoubted claim, by the nature of their liberties, to a participation in legislature, had an undoubted right, when formed into a state of government, to have a representative legislature established, as part of their government; and therefore when so formed, being a body politic in fact and name, they had within themselves, the king, or his deputy, being part, full power and authority, to all intents and purposes, both legislative and executive, for the government of all the people, whether strangers or inhabitants, within their jurisdiction, independent of all external direction or government, except what might constitutionally be exercised by their sovereign lord the king, or his deputy, and except their subordination, not allegiance, to the government of the realm of England (*ut alterius populi.*)

We have more than once expressed our disapprobation and dislike of any application drawn from foreign history, either ancient or modern, to the government or policy of England, the constitution

constitution of which is totally different from that of any other country. We are of opinion, that our author is peculiarly unhappy in the above quotation from Grotius. The latter speaks of the rights of an independent people, such as the Messenians, whom the Lacedemonians objected against being admitted to swear to the peace of Greece, because the walls of their city had been demolished. But this objection was over-ruled by the rest of the confederacy. *Itaque cum ad pacem Græciæ jurandam Lacedemonii negarent admittendos Messenios, quod ejus urbis muri essent diruti, contra eos a communi sociorum res judicata est.* From this Grotius argues, that no local or governmental alteration can extinguish the natural rights of a people. *Idem enim est populus Romanus sub regibus, consulibus, imperatoribus.* "Even (continues he) though the people should fall under an absolute monarch, they will be the same as when they were independent, while such monarch reigns over them as head of that people, not as head of another people." But how can all this apply to the present question? It was never dreamt, but that the English American colonies were English subjects, and therefore the king of England, as such, was their king.

But, says a hot American, we are not English subjects, because we have no representatives in parliament.—But may not all the unrepresented subjects in England put in the same plea?

We are afraid our author is equally mistaken in his quotations from Livy, 'I will (says he) produce two instances, one in Italy, the other in Greece; *Ceterum habitari tantum, tanquam urbem, Capuam, frequentarique placuit: corpus nullum civitatis nec senatus, nec plebis concilium, nec magistratus esse, sine concilio publico, sine imperio, multitudinem nullius rei inter se sociam ad consensum inhabilem fore.*' Such was the censure passed by the Romans upon the Capuans for having joined their enemies; but the Capuans before that time had municipal privileges, as may be gathered from the words of the censure itself; and had Mr. Pownall transcribed the very next sentence, he might have seen that the Romans did no more than suspend those privileges, so far as to send every year a governor to rule them. *Præfectum adjura reddenda ab Roma quotannis missuros.* This sentence is so far from being, as he calls it, the vigour of policy, by which the Romans governed their provinces, that Livy more than once calls it the *supplicium Campanorum*, eighty of their senators being beheaded, and three hundred thrown into prison. The whole town must have been levelled with the ground; but, says the historian, present convenience got the better, *presens utilitas vicit.* In short, we cannot see how this incident is in the smallest

smallest degree applicable to the present state of our colonies, unless, like the Capuans, they were to rebel; and true policy, nay, common sense, would point out to the mother-country the same mode of punishment.

The other instance, says our author, is as follows: After the Romans had entirely overcome Perseus, and reduced all Macedonia, they restored it to its liberty; but to disarm that liberty of all power of revolt, they divide Macedon into four regions or provinces, not barely by boundary lines, and geographical distinctions, but by dissevering and separating their interests; *divisæ Macedonia, partium usibus separatis, et regionatim commerciis interruptis.*

What use can Mr. Pownall make of this passage? The Romans pretended to restore the Macedonians to liberty, and their senate decreed arrangements for preserving that liberty; but we humbly think he ought to have given us the whole of the senate's decree, which must have been much more for the purpose, we will not say of his system, but of his reader's information. The substance of it was, that the former method of collecting taxes was entirely abolished in Macedonia, because, says the decree, where-ever tax-gatherers are, there is an end of law and liberty. Macedonia was therefore divided into four quarters, a council was assigned to each, and half the tribute which they used to pay to their king was to be paid to the Roman people.—In the name of common sense, what has all this to do in the dispute between us and our colonies?

It would be very easy, could we spare room, to shew how much our author has misapplied his classical reading in other instances; but in the publication before us he has proved, that he possesses qualifications far more valuable to the public than those of scholarship or classical learning. The proposal drawn up by him and Mr. Franklin for a paper currency, and the disquisitions on the state of the American trade, which, with other articles, are added to this edition, must be lasting monuments of his abilities as a colonial magistrate and financier.

XII. ENGRAVING.

St. JOHN Preaching in the Wilderness.

THESE must result to a speculative mind great pleasure from the contemplation of the imitative arts, but particularly from engraving, which may be said to stand in the same relation to painting that typography does to writing; and, were it possible that the world should be deprived of letters, such is the utility of prints, that from them we might have a perfect idea of the situation of the several nations of the globe, the various inhabitants

bitants, their different habits, religious ceremonies, forms of building, manner of making war, delightful and romantic scenes of nature, the shapes and figures of the infinite variety in the animal and vegetable systems; in short, not only a complete history, but a true mirror of nature, presenting us with images more perfect than words can describe, and in a character universally understood; in which not only the things present are reflected, but the past; making us contemporaries with Babylon in all its pride; with Rome in its infancy, in its splendor, and in its present state; and seeming to insure them immortality in spite of the ravages and devastations of time; for we can still wander over the ruins of Athens, of Palmyra, of Balbec, and may trace a great city from its first rude state to the height of all human perfection, which has now no other existence than by means of this art. Yet while things thus pass in review before us, we cannot avoid remarking the instability of sublunary greatness, on seeing, in the same instant, the same city in the utmost pomp and in ruins. The designs of Raphael, Angelo, Rubens, Van-Dyk, Salvator, the Poussins, Lorrain, &c. by this art may be preserved to mankind; and we may possess them at an inconsiderable expence, compared with the value of paintings.

We have already attempted to give a character of some of the engravings in the early part of the curious work, of which this print of St. John Preaching in the Wilderness is part; but, by reason of the inadequate nature of language, and of the very general and diffusive meaning of the terms that can only be made use of to give any sort of idea of painting and engraving, we are conscious that we must have conveyed but a very imperfect notion of what, by the nature of these arts, are themselves intended to be their only real interpreters, as affording the most perfect delineation possible of the thing represented: for instance, the immediate view of this print of St. John, which is from a picture of the inimitable Salvator, in the possession of the earl of Chesterfield, creates in the mind the most sublime ideas, which is impossible to be done by writing; for what the eye sees at once by the print, would take up a whole page to describe; and, by reason of the length, not produce half the effect that the spontaneous view of the scene in the print would have upon minds capable of sublime conceptions.

The wilderness Salvator has placed St. John in, appears to be the production of a mind warmed with enthusiasm; and, tho' it is a scene wild and uncultivated, yet it has a solemn grandeur about it that is only to be found in places formed by the rude hand of nature. It is a view of the interior part of a wilderness, on each side of which are high mountains, from whence arise vast trunks, and trees towering to the skies; and the light being

ing admitted only through interstices at the top, (as we may suppose this to be a section of the wilderness) and coming down in sharp direct rays, produces, in the other parts of the wilderness, such an awful obscurity as disposes the mind to the most solemn meditation and reflection. In this place, and on the margin of a narrow part of a river, which the painter, we suppose, intended for part of the river Jordan, Salvator makes St. John turn about to the people, and, as far as painting can speak, break out in that benign manner he is said to do in the gospel, "Repent, &c." The effect his divine mission has upon the audience, is wonderfully represented by a certain awe which is expressed by their various positions, and delineated in their several countenances; but the truest criterion of the excellence of this design is, that the same passions are wrought upon the spectator of the print, with which the great painter has possessed the people.

The print is engraved by a young man, whose name is Brown; and perhaps is inferior to none, not only on account of the design, but for the excellency of the engraving, in which the performer has imitated the manner of Salvator with the greatest judgment, and transfused into the print the spirit of the original. This very ingenious artist was fellow-prentice with Woollett the engraver, to one Tinney, a person of the same profession, since deceased, a man laborious, but without genius. Woollett's great merit in landscape engraving is not confined to this nation; and whatever Brown has engraved before has been jointly with that ingenious man, and published under their names; and we will venture to say, that from their labours the world has had some of the finest engravings that this or any nation has produced.

There is another print, in a former number of this work, from a picture of Salvator, in the possession of the earl of Orford, the subject of which is,

THE PRODIGAL SON.

He is represented as attending the swine which he is set to guard; and the sense of the wretchedness of his condition, compared with that he had been in while with his father, seems to have made him drop down on his knees, and implore forgiveness of heaven for his past profligate conduct, which had reduced him to that miserable state. We are touched with a remarkable sympathy for the contrition of the prodigal, and enter deeply into his sufferings, forgetting that it is a mere representation, and that too only of a fable. Indeed, Salvator seldom fails in the peculiar excellency of striking the imagination; and it is not to be wondered at, for he was endowed by nature with a fine understanding, which, together with great learning, and

an exquisite vein for poetry, in which he excelled, furnished him with every requisite to make a complete painter.

The print is of the like taste with the famous one of St. Geneveve, engraved by Balechou, but with us has the preference; it being not only equally well engraved with that of Balechou's print, as we conceive, but greatly superior with respect to the design. The engraver is the ingenious Mr. Ravenet.

MONTHLY CATALOGUE.

13. *An Essay on Diseases incidental to literary and sedentary Persons. With proper Rules for preventing their fatal Consequences; and Instructions for their Cure.* By S. A. Tissot, M. D. Professor of Physic at Berne. Now first translated into English. 12mo. Pr. 2s. E. and C. Dilly.

AS the public have been apprised that another translation of this Essay will speedily be published, we shall postpone giving our opinion of the present performance, till its comparative merit can be ascertained. Concerning the original, it is the work of the same author who formerly wrote *Avis au Peuple*. This Essay is composed in the strain of an inaugural oration, and contains a more copious and minute account of the disadvantages, in respect of health, attending a studious and sedentary life, than is to be met with in other physical authors; at the same time that it abounds with many curious anecdotes and rhetorical embellishments, though it is not a little debased with useless declamation. As a specimen, we shall present an extract from the conclusion.

‘ But it is time for me to put an end to my wandering discourse; for I am ashamed to detain you any longer, respectable auditors.

‘ Farewel, therefore, most illustrious president, whose extraordinary humanity, gentle manners, and uncorrupt integrity, all are unanimous in praising. How agreeable to me was it to be chosen upon this occasion by you, whose friendship, having so often experienced, I am so happy as to experience again. But how can I address you, without at the same time thinking of that prince whom you represent amongst us with so much applause; and this remembrance fills me with emotion. For he is the prince to whom I am indebted for so many favours. It is he who recalled me, out of love to my country, when I was on the point of quitting it at the invitation of a great monarch; recalled me, I say; and, remembering my attachment to physic, founded this professorship, and bestowed it upon me, not without the most honourable tokens of his benevolence; and,
by

by enrolling me in your illustrious assembly, learned professors, he enabled me to address you by the dear appellation of colleagues. Vouchsafe, therefore, favourably to receive him whom he has given you as a companion of your labours, and receive me, most honoured colleagues, in the same disposition of mind with which I come towards you; and shew as much benevolence, facility, and readiness to assist me, as I am ready to shew you veneration, obsequiousness, and docility.

‘Citizens and strangers, illustrious for your great virtues, your extraordinary intellectual endowments, and the high offices you fill, the friendship of many of whom I cultivate with pleasure, receive my thanks for the benevolence with which you have heard me. Finally, I address myself to you, you studious youth, hope of your country and of the church, and ornament of the academy; whatever learning or genius I am possessed of,

Et quicquid in arte mea possum promittere curæ,

‘And whatever assistance I can promise by my art;’

which I am sensible is but small, and I am sorry for it; but, such as it is, I entirely dedicate and consecrate it to you. It will give me the highest satisfaction, if it can be of any service to you; but how would it grieve me, if, by misunderstanding my discourse, you should be hurt instead of being benefited by it. Take care, therefore, virtuous youths; my design was to shew the dangers of an obstinate perseverance in study; but I was quite silent with regard to the use of polite learning, “which nourishes youth, delights old age, adorns prosperity, affords consolation in adversity, delights at home, is no hindrance abroad, passes the night with us, travels with us, accompanies us into the country.” I have proved by examples, how dangerous it is to fatigue the minds of children with too great labour; but it was not my intention to banish all labour and study. *Nam certe quamlibet parum sit, quod contulerit ætas prior, majora tamen aliqua discet puer eo ipso anno, quo minora didicisset. Hoc per singulos annos prorogatum in summam proficit: & quantum in infantia præsumptum est temporis, adolescentiæ acquiritur.* “For though what is contributed by the first age of life is but inconsiderable, a boy will certainly learn some things of consequence in the very year that he learns trifles. This, increasing every year, will at last improve him, and what is learned in infancy is an acquisition to youth.” It is dangerous to break upon the rocks of too great learning; it is shameful to be wrecked upon the opposite shore. What path then must you tread? *Hæc urget lupus, hæc canis angit.* “On one side the wolf urges, on t’other the dog worries us.” You will be safe in the middle

dle path, always remembering that sentence of your favourite Horace :

*Est modus in rebus sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.*

“ Some certain mean in all things may be found,
To mark our virtue and our vices bound.”

Francis's Horace, lib. I. sat. I.

14. *Essays on the Puerperal Fever, and on Puerperal Convulsions.* By Thomas Denman, M. D. 8vo. Pr. 1s. 6d. Walter.

Various have been the opinions maintained by authors, concerning the cure of the puerperal fever, in which bleeding, purging, and emmenagogues have been alternately recommended and discharged. Nor is such diversity of sentiment surprising, when we consider that the peculiar circumstances of the patient, in this disorder, suggest very different indications. A person is seized with the fever, who has been much weakened by the preceding labour, the lochia are stopped, an evacuation of the highest importance to the recovery of women in child-bed, and another discharge supervenes, which seems repugnant to the primary object of regard. Amidst these opposite indications, and the ambiguity of critical or symptomatical evacuations, the judgment may be variously influenced, till attentive observation and experience elucidate the mazes of nature, reconcile contradictory and clashing indications, and establish a method of cure on the solid foundation of science.

The practice principally recommended in this essay, is that of cleansing the *primæ viæ*, and moderately promoting the discharge of the offending humours both by vomit and stool. For this purpose the author used the following medicine.

R Tartar. Emet. gr. ij.

Ocul. cancror. præp. ʒj. intimè misceantur.

“ Of a powder thus prepared, says he, I give from two to six grains, and I repeat it, as circumstances require.”

“ If the first dose does not procure any sensible operation, I repeat it in an encreased quantity at the end of two hours, and proceed in that manner; not expecting any benefit but from its sensible operation.”

“ Should the disease be abated, but not removed (which sometimes happens) by the effect of the first dose, the same medicine must be repeated, but in a lessened quantity, till all danger is over.”

But

‘ But if any alarming symptoms remain, I do not hesitate one moment to repeat the powder, in the same quantity as first given; though this seldom is necessary, if the first dose operates properly.

‘ It is to be observed, that as the certainty of cure depends upon the proper repetition of the medicine, the method, of giving it at stated hours, does not appear eligible.

‘ If the first dose produces any considerable effect by vomiting, procuring stools or plentiful sweating, a repetition of the medicine, in a less quantity, will seldom fail to answer our expectations; but great judgment is required in adapting the quantity first given to the strength of the patient and other circumstances. We are not to expect that a disease which, from the first formation, carries such evident marks of danger, should instantly cease, even though a great part of the cause be removed.

‘ If the sickness or loathing at stomach attended at first, this medicine seldom fails to vomit; and the patient, with a countenance strongly expressive of the benefit she has received, will confirm us in our proceedings. Indeed I am so little fearful of any bad consequences from vomiting, at a very early time after delivery, that I have thought many other desirable purposes were obtained besides that of cleansing the stomach.

‘ This medicine scarce ever fails to procure stools, which are sometimes of a green color, and sometimes they much resemble yeast. Their appearance ought in some measure to guide us with respect to the continuance of the evacuations. By these the stomach and bowels are cleared of a great quantity of offensive matter; the source of the looseness and other bad symptoms is cut off; the urine is voided in larger quantity; and a pleasing moisture of the skin, or a profuse sweat follows. The *lochia*, before pale, or brown, fetid, and in small quantity, become fresh; the *abdomen* gradually subsides, and all appearances become favorable.

‘ Some can bear very small quantities of the powder, without affecting their stomachs. To these the frequent repetition of glysters of chicken water is very serviceable, by soliciting the discharge downwards, evacuating part of the offending matter, and by acting as a fomentation. The injection of a glyster may also precede the use of the powder, but great care must be taken in the administration, or the patient will suffer intolerable pain, on account of the tenderness and inflammation of the *os internum*.

‘ Alternate doses of the powder and of the saline draughts, have sometimes appeared necessary; and when all danger is over, but some degree of quickness of the pulse remains, the

saline draughts repeated often, with doses of rhubarb and magnesia, or the testaceous, when necessary, have done much service. It must be remembered, that without stools we can do little service.'

To this on the puerperal fever, is subjoined a short essay on convulsions, relating chiefly to those which seize pregnant women, near the time of delivery. The author observes, in regard to the cure of this disorder, that it was formerly the general opinion, that, in such circumstances, a speedy delivery ought to be promoted by every possible method, for the preservation both of the mother and child: but that the most eminent men of the present time prefer waiting the event of the natural pains, or even of the convulsions themselves, which generally act as such.

15. *Remarks on the Rev. Dr. Warner's full and plain Account of the Gout; wherein his Defects in the Cure of that Disease are pointed out and supplied.* 12mo. Pr. 1s. Wilkie.

These Remarks, if we mistake not, are the production of the same author with the treatise lately published, intitled, *A New System of Physic*; for we can ascribe the following passage to no other than that occult and incomprehensible philosopher:

'But I am afraid you do not understand me, though you read Moses and the New Testament, for in those books are the true blood-making principles couch'd.'

If the reader is desirous of a more ample specimen of this performance, his curiosity may be gratified by the sequel to the foregoing quotation, where this formidable antagonist rails with a vehemence inspired, probably, as much by motives of interest as a regard for the honour of Paracelsus.

'If Moses was understood by you, you had left Paracelsus quiet. The principles of nature were the same in Moses' time, as they were in the apostles time; and the same in their time as in our time: not one principle added, nor one taken away; and since the universe remains the same, what can be the reason we may not understand the constituent principles of the world, as well as Moses, the apostles, and philosophers. But you will say, what has this to do with the gout? Mark! I'll speak to your memory,—there are three which bear record above, there are three witnesses beneath, the last witness is blood. Now the gout is a disease you say, caused by the retention of some matter, what matter you cannot say; but you say, it is one of all the matters, and it is immaterial which. I assure you the universe should not tempt me to be so learned a scholar. Now, if the principles of the universe are concerned in blood-making, both above and beneath, I should have thought it would have concerned you as a learned divine, diseased, to
have

have looked into the library of nature, and into the books of those writers which had given us the history of nature; and not into authors which did not follow nature. You plainly see that the dogmatical professors of physic cannot cure the gout. I should have thought it would have been a sufficient hint for you to have turned your back upon them, and have followed Moses, Paracelsus, or nature, as I did, who had a disease more troublesome and fatal than you. But even suffering could not bring your learned spirit into the right road, though no good you found in the wrong. And so great is your infatuation, that you rail at quacks and pretenders to cure the gout, when you are nothing but a pretender yourself.'

16. *An Enquiry into the Origin and Nature of Magnesia Alba, and the Properties of Epsom Waters. Demonstrating, that Magnesia made with these Waters exceeds all others.* By D. Ingram, Professor of Anatomy and Surgery, and Surgeon to Christ's Hospital. 8vo. Pr. 1s. Owen.

The reader will easily perceive, from the *extreme modesty* of the author's title page, that this pamphlet is intended to answer the purposes of a quack advertisement.

17. *The Caricatura: or Battle of the Butts, as it was fought at Brentford, &c. on Monday, the 28th of March 1768; being a Copy from Mr. Hogarth's March to Finchley. With a Research into the Records established under the ancient two Kings of Brentford.* By E. Whirlepool, Citizen and Haberdasher. 8vo. Pr. 2s. Kearsly.

Callous as we are in the practice of reviewing dulness, the exquisite nonsense of this performance has given us a feeling——we mean for the readers, if any such there are, and for the buyers of it at the price of two shillings.

18. *The Advantages arising from the Liberty of the Press. Dedicated to the Right Hon. William, Lord Mansfield, Lord Chief Justice of the Court of King's-Bench.* 4to. Pr. 1s. Peat.

The author of this patriotic pamphlet, we are told, is one Joseph Loyett, a register-office keeper in Fleet-Street, who complains of the injustice which the printers of the news-papers have done him, by refusing his public-spirited and disinterested advertisements, while they sometimes insert very pernicious paragraphs and letters. In short, he seems to think that the legislative authority is in a manner transferred to those
Q 2 printers,

printers, and that the publication of news-papers ought to be put under some salutary restrictions.

19. *A seasonable Letter on the late Treaty with Nizam Allée Kawn, and the Commotions in Consequence of it, on the Coast of Coromandel: addressed to the serious Consideration of the present Directors of the East-India Company, and the Proprietors of India-Stock.* 4to. Pr. 1s. Williams.

This letter is pretended to have been lately transmitted by a gentleman of the coast of Coromandel to his correspondent in London, with a view of its being published, but with prudential alterations according to circumstances.

The prodigious encrease of the company's property in the East Indies has rendered their history, interests, and operations, there very complex; and in the course of this pamphlet, we meet with the names of many places, persons, and offices, never before heard of in Europe.

'You are at present, says the author, involved in a war on the coast of Coromandel, the consequence of a most absurd and pernicious alliance. The principal authors of it, it seems, are returned, and probably, as faithful servants, have received your thanks. From the event of this connection, (which was foreseen by all but those concerned in fabricating it), you will judge how well they have deserved them. I shall at present observe, that notwithstanding your late covenants may potentially restrain your inferior civil servants, and your military officers; yet it would seem, that no late treaty has been made without a proper consideration from those benefited by it; and, in the opinions of many, you have received a glaring proof, that a late new fangled system of politics has as effectually *marked, numbered, and valued* your army on the coast of Coromandel, as the forms of commerce oblige you to do the bales you freight from hence. You best know the power your charter invests you with, of enquiring into fortunes gained by your servants at the risque of your destruction; and the grounds you proceed upon will be suggested by that knowledge, by your retrospective experience, and present discernment. The method of scrutiny remains to be considered, which, I apprehend, can never be efficacious, unless executed by a deputation from your body, largely interested in the success of the discovery.'

The great point of this letter-writer, next to indulging himself in some bitter personal sarcasms, is, that by stripping the Carnatick of the company's troops, the country of their old and faithful ally Mohamud Allée Kawn, was left exposed to an intestine insurrection of his own subjects. The writer complains likewise of the harsh treatment the same Mohamud is likely

likely to meet with by charging the expence of the war to him, after the vast cessions he has made to the company. As we have no opportunity of knowing the truth of the other facts mentioned in the pamphlet, great part of which is written in a cant language, we cannot pronounce with any precision upon the merits of this letter, or whether it is not a job to serve Mohammud Allée Kawn.

20. *A Collection of Poems in two Volumes. By several Hands. 8vo. Pr. 6s. Peach.*

This compilation is intended as a supplement to Mr. Dodsley's Collection of Poems, published ten years ago. As most, if not all of them, have been already printed, a particular review of the whole does not fall properly within our plan, especially as we have already done justice to many of them. It is sufficient therefore to say, that they are not at all inferior in beauty, sentiment, genius, versification, or any other excellence, to those pieces contained in the collection which they are intended to continue.

21. *Constantia, an Elegy, to the Memory of a Lady, lately deceased. 4to. Pr. 1s. Becket and Hondt.*

Very tender, pathetic, and poetical; witness the following lines.

But still, as though they wish'd to save,
(The inmates of thy gentle breast)
The Virtues fair frequent the grave,
Constantia, where thy ashes rest.

Fair Truth is there, she grieves to see
Her mansion crumbling into dust;
Unshaken Faith on bended knee
Implores forgiveness on Distrust.

She too, of aspect mild and bland,
Kind Charity is heard deplore;
She fondly grasps thy clay cold hand,
She weeps to find it warm no more!

The tender Passions o'er thy tomb
With fond solicitude incline;
Soft Pity weeps thy early doom,
And Friendship bleeds at Virtue's shrine.

The last stanza is inimitably fine; but we wish the author had obviated an objection which may be raised from the contrast between faith and distrust.

22. *Poverty, a Poem.* 4^{to}. Pr. 1s. Baldwin.

There is no misnomer in the title of this publication, for it may really and literally be termed a *poor* poem. Let the first four lines speak the merit of the whole.

Poverty! a strange crab'd theme to choose,
To try the genius of an infant muse!
Poverty! strange theme! the bard's greatest curse!
For what damps genius like an empty purse?

23. *An Appendix to the Account of Italy, in Answer to Samuel Sharpe, Esq; by Joseph Baretti.* 8^{vo}. Pr. 1s. Davies.

This apologetical Appendix reminds us of the defence made by the earl of Desmond before the council of England in Henry VIII.'s time, when he was accused of burning a cathedral. "By Jesus, said he, I would not have done it, had I not thought the bishop was in it." Mr. Baretti in this defence aggravates his former transgressions against sense, reason, learning, and every liberal sentiment, and skulks behind the masked character of Aristarco Scannabue, that is, Aristarchus the Dunce-killer, in which his *Frustra Litteraria* was written. 'By the introduction, says he, and still more by many passages in the work itself, it appears that this personage is drawn as hating almost every thing done in Italy, and approving almost of nothing but what is done abroad, especially in England and France. Of his arrogance and surliness there never is an end; and he can scarcely hearken to the kindest remonstrances of an honest clergyman, who often attempts to argue with him on several subjects; and, by way of contrast, is represented as a plain man, who never would trouble his head about what is transacted abroad, perfectly satisfied with whatever is done at home.

'This clergyman, who is the only friend Aristarchus has in Italy, often endeavours to temper the constant rage of his overbearing friend, and often represents to him the excellence of many Italian usages and performances. But his reasons make little impression: Aristarchus is positive: and as the home-bred clergyman is far from having the wit and the learning attributed to the soldier, on the whole he suffers in the combat.'

From the above quotation no man of common understanding can help concluding that Aristarchus speaks the sentiments of Mr. Baretti; nor was it ever alledged that he did not, till Mr. Sharp obliged him to clap on this pretended dunce-killer's mask. It has served Mr. Baretti, however, to most excellent purpose, as it has given him an opportunity to unload his breast of that spite and malignity which lay rankling within him against the
English

English nation, of which he draws the following picture: "Suppose, (says he) I had affirmed in such an account, that "the history of Great-Britain during the last century, was only a heap of conspiracies, rebellions, murders, massacres, revolutions, banishments, the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice, and ambition could suggest. That ignorance, idleness, and vice are the proper ingredients for qualifying a British legislator? That a weak diseased body, a meagre countenance, and fallow complexion, are the true marks of noble blood in England? That the imperfections of your nobility's minds run parallel with those of their bodies, being a composition of spleen, dulness, ignorance, caprice, sensuality, and pride? That as for your commons, they seem to be a knot of pedlars, pickpockets, highwaymen, and bullies? That the bulk of your people consists in a manner wholly of discoverers, witnesses, informers, accusers, prosecutors, evidences, and swearers, together with their several subservient and subaltern instruments, all under the colours, the conduct, and pay of ministers of state and their deputies? and that vast numbers amongst you are compelled to seek your livelihood by begging, robbing, stealing, cheating, pimping, flattering, suborning, forswearing, forging, gaming, lying, fawning, hectoring, voting, scribbling, star-gazing, poisoning, whoring, canting, libelling, freethinking, and the like occupations?"

'Suppose further I had said, that "in this account I extenuated the faults of Englishmen as much as I durst, and upon every article gave as favourable a turn as the matter would bear?"

This quotation, we think, needs no commentary; for it is plain that the whole of the pamphlet before us was written with a view to introduce it; and indeed it contains the substance of all that follows in this performance.

We cannot close this article without a very serious remonstrance to the public, on the great danger attending the liberty of the press, from the late daily licentious abuse of it by the Roman Catholics. By a refinement peculiar to the detestable order of the Jesuits, who, we are afraid, too much abound at this time in England, it is plain they think they cannot so effectually distress or destroy the liberty of writing, as by provoking the government to lay it under a restraint, by their insolent attacks upon the Protestants, and their avowed apologies for the Roman religion. Should such a restraint take place, the English press must resemble the eagle expiring by the wound of an arrow which was feathered from her own wing.

24. *An Epistle to James Boswell, Esq; occasioned by his having transmitted the moral Writings of Dr. Samuel Johnson, to Pascal Paoli, General of the Corsicans. With a Postscript, containing Thoughts on Liberty; and a Parallel, after the Manner of Plutarch, between the celebrated Patriot of Corte, and John Wilkes, Esq; Member of Parliament for Middlesex. By W. K. Esq; 8vo. Pr. 1s. 6d. Fletcher and Anderfon.*

Mr. Boswell is the last man in the world whom we should suspect of giving offence either by his conversation or writings. The whole of this abusive publication is intended to shew that Mr. Boswell was very injudicious in recommending Dr. Johnson's works to General Paoli. Mr. K. performs this by selecting from the *Idler* and some other supposed works of Dr. Johnson, a number of passages which are, in his opinion, offensive, and questionable; but we think that, when connected with what goes before and follows, they do honour to the doctor as a man of virtue and genius.

25. *Discourses on a sober and temperate Life. By Lewis Cornaro, a noble Venetian Translated from the Italian Original. 8vo. Pr. 2s. White.*

Lewis Cornaro, the author of these Discourses, was descended from one of the most illustrious families in Venice. In his earlier days he had injured his constitution by intemperance; but when he was about forty, finding his infirmities increasing, he resolved to try the efficacy of a regular and abstemious life. By this expedient he soon recovered his health and vigour, and lived above a hundred years. He died at Padua in 1566*. Mr. Addison mentions him in the third volume of the *Spectator*.

These discourses were originally published at different times. The first, which the author wrote at the age of eighty-three, is entitled, *A Treatise on a sober Life*. The second, which he composed when he was eighty-six, contains farther encomiums on sobriety, and points out the means of mending a bad constitution. In this tract he tells us, that he came into the world with a choleric disposition, but that his temperate course of life had enabled him to subdue it. In the third, which he wrote at the age of ninety-five, he endeavours to persuade men to embrace a temperate life, as the means of obtaining a healthy and happy old age. The fourth and last is a letter, which he wrote to Barbaro, patriarch of Aquileia, when he was ninety-one, giving him an account of the health, vigour, and activity which he enjoyed at that advanced period.

This work was translated into Latin by Lessius; and some years since into English, under the title of *Sure and certain Me-*

* 1565, Collier's Biograph. Dict.

thods of attaining a long and healthy Life. But in the latter of these performances several passages of the Italian are omitted, and the whole is rather a paraphrase than a translation.

The publication now before us is a more exact and faithful version, from an edition in octavo, printed at Venice in 1620. As the original was become very scarce, it is re-printed in this volume.

This performance we will venture to recommend, as the strongest persuasive to a sober and regular life, that was ever written in any language. The author's health and longevity give a sanction to his precepts; and the garrulity of the old man is rather a recommendation than a discredit to his book.

26. *Hieroglyphic: or, A Grammatical Introduction to an Universal Hieroglyphic Language; consisting of English Signs and Voices. With a Definition of all the Parts of the English, Welsh, Greek, and Latin Languages.* By Row. Jones. 8vo. Pr. 2s. 6d. Doddsley.

This author soars too high into antiquity and the unexplored regions of etymology, to be subject either to literary approbation or censure: and for our own parts, we must frankly acknowledge our ignorance of the subject he undertakes.

27. *The History of Chess, together with short and plain Instructions by which any one may easily play at it without the Help of a Teacher.* 8vo. Pr. 2s. 6d. Wilkie.

We have frequently observed, that no rules or directions can make a genius for poetry, but we daily see excellent chess-players formed by practical directions for playing that elegant game: after all, however, we believe the best players owe their success in a great measure to nature; and we have often remarked persons of no deep capacity even in the common concerns of life, who have made the greatest figure at chess playing. The pamphlet before us gives a history of the game, which we believe to be very apocryphal; and then we have a description of the game itself, together with many examples to improve the learner, which, barring the errors of the press, we believe may prove of great use in practice, when seriously attended to.

28. *History of the principal Monarchies and States, prior to the Christian Era. Designed as an easy and pleasing Introduction to the Study of ancient History. For the Use of Schools: Written originally in German, By M. Muller, Head Master of the Grammar School at Hall in Saxony.* 12mo. Pr. 2s. Crowder.

This publication deserves the title of an index rather than a history. The author, with true German application, has pointed

pointed out the most distinguished periods of ancient history, prior to the Christian æra, though with no great regard to their connection; but he deserves great praise for his fidelity in annexing to every paragraph the name of the historian from whom he transcribes. We think his compilation will prove extremely useful to young students, in pointing out the authors whom they ought to consult in ancient historical matters.

29. *Astronomical and Philological Conjectures on a Passage in Homer.* By G. Costard, M. A. Vicar of Twickenham, in the County of Middlesex. 4to. Pr. 6d. Walter.

The passage here treated of, is that where Thetis, as she tells Achilles, could not, at present, lay her petition before Jupiter.

‘Ζεὺς γὰρ ἐπ’ Ὠκεανὸν μετ’ ἀνώμενος Ἀἰθιοπῆας
Χθιζὸς ἐβη μετὰ δαΐδα· Θεοὶ δ’ ἅμα πάντες ἔπαιον
Δωδεκάτη δὲ τοὶ ἄνδρες ἐλεύσεσθαι Οὐλυμπόνδε.*

*Jupiter enim in Oceanum ad inculpatos Æthiopas
Hæsternus abiit ad Convivium, & Dii simul omnes sequuti sunt.
Duodecima autem rursus veniet in Cælum.’*

In these lines the author imagines some mythological meaning is included, which he attempts to investigate. It appears evident from the testimony of many ancient authors that there were formerly *Asiatic Ethiopians*, as well as *African*, and Homer himself alludes to this distinction in the beginning of the *Odyssey*,

‘Ἀἰθιοπας, τοὶ διχθὰ δεδαΐσθαι, ἔσχατοι ἀνδρῶν,
Οἱ μὲν δυσσομένε Υπερίονος, οἱ δ’ ἀνίολος.

*Æthiopas, qui bisariam diuisti sunt, ultimi hominum,
Alii quidem ad occidentalem solem, alii vero ad orientalem.’*

From thence the author infers, that the *Æthiopians*, spoken of in the first passage above quoted, were certainly those of Asia, and the same who, in scripture, are called by the name of *Cushites*; and he supposes them to have been borderers upon the territories of Babylon, if they were not the Babylonians themselves.

After endeavouring to establish this fact, from authorities both sacred and prophane, the author enters on his astronomical and philological conjectures. ‘It was observed above, (says he) that the Greeks borrowed from the Babylonians the method of dividing the day into twelve parts. If it be asked how the Babylonians, themselves, came to divide the days into this number of parts, rather than any other, the answer seems to be, that it was done in conformity to the division of
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the year into the same. For twelve lunations being supposed equal to one revolution of the sun, it was natural to divide the year into twelve parts, and the ecliptic, the sun's apparent annual path, into the like.

But one year is one system of days, and therefore, in the prophetic style, sometimes represented as one day. This is particularly observable in the book of Daniel, which was wrote at Babylon, under the Jewish captivity there. But there are instances of this method of computation much earlier than this. For, when Rebecca sent her son Jacob to Padan Aram, she bade him go and stay with Laban, not a few days, as our translation hath it, but one days, one system of days, or one year. For as the journey could not be performed in a few days, so neither would the absence of a few days answer the purpose of his being sent away.

As a year then, of twelve months, was one days, so, in the same style, would a year of one month be one days. But as this could not be expressed in the Greek language, they would, perhaps, call it one day. At least a poet might do so, and especially such a poet as Homer, abounding in figure and mythology.

An instance of this, I think, we have in the word *Ζεύς*, in the passage under consideration. The Greeks themselves derive the word from *ζέω, seruo*. But the origin of it, perhaps, must be sought for much higher, and it may be looked on as equivalent to the *Dai*, or *Di* of the Hebrews, the *Du* of the Arabians, nay, what is more, the *Dyu* of the Welsh, the *Deu* of the Cornish, the *Dûe* of the Armoric, the *Dia* of the Old Irish, and lastly, the *Deus* of the Latins. All these signify lord, or possessor, and therefore are equivalent to the word *baal*, the idolatrous term for the sun in scripture.

Another remark to be made here is, that the pestilence falling into the Grecian camp before Troy, seems to have been a real fact, the history, or tradition of which, had been preserved to Homer's time. This, stript of fable, is properly enough referred to Apollo, the sun, or the heat of the season, which therefore was about July, or the beginning of August, when the heats are greatest. It was therefore past the summer solstice, but not very long after; upon which account Homer says that Jupiter, or the sun, was gone *χθιζέας, a day or two ago*. That is, he was gone towards the winter tropic; towards the southermost part of his orbit; and therefore towards the vertex of those people that lived in the southermost part of the known world. He was gone therefore *πρὸς ἀνατολάς, Αἰθιοπίαν*. These people lay towards the top of the Persian gulph, and therefore *ἐν Ὀκεανῷ* were borderers upon the sea,

sea, and so, as he describes them, were ἑσχατοὶ ἀνδρῶν, *hominum remotissimi*.

• When Jupiter, or the sun, is said to have been gone μέσῃ Δξίτῃ, *in a feast*, it may seem, at first sight, to be nothing more than embellishment, was it not true that these people had a festival about the time of the winter solstice, called *Sakab*. Σάκκια, ἢ Σκυδικὰ Εορτή, says Hesychius. But the Scythia of the ancients is of very uncertain extent. Or it might be called a Scythian feast, because it was celebrated, as Strabo says, Σκυδισί, *after the Scythian manner*, that is, with all manner of intemperance and debauchery.

• When Jupiter, now supposed to be the sun, is said by Homer to be attended to this feast by all the gods, it may be understood of all the planets, known, perhaps, at that time to have a motion of their own, though their periods might not have been, so early, even tolerably settled.

• But besides the planets, which Diodorus says the Chaldeans called by the same names as the Greeks did, they had thirty other stars, which they called Θέες βελάντες, *gods of the council*. To these they added twelve other principal gods, who, according to them, presided each of them over a month, and one of the signs of the zodiac.

• These were the gods therefore that, in the Chaldean astrological theology, attended the sun, and these seem to be the gods that, in Homer's stile, waited upon Jupiter. Olympus is plainly, in this manner of explanation, the summer tropic, the highest part of the sun's annual orbit, his return to which is properly fixed to the 12th day, that is the 12th month from his departure from it.

• The result then of what hath here been said, and the passage, when stripped of its poetry, will be this.

• The pestilence fell into the Grecian camp a month or two after the summer solstice, when the sun, attended by the planets and fixt stars, was gone towards the winter tropic, the season when the people of Babylon and its territories celebrated an annual festival, and would not return to the summer tropic till twelve months after his departure from it.

30. *Remarks upon the Second and Third of Three Letters against the Confessional. By a Country Clergyman. 8vo. Pr. 1s. Dilly and Kearsley.*

The Letter-writer begins his Second Letter, with producing a number of passages from the writings of the Reformers, in order to prove, that their principles are not fairly represented by the author of the Confessional; and that they did not understand the liberty set forth in the gospel, to mean “a discharge from

from all human authority in matters of religion." In answer to this reasoning, this writer maintains, that the declarations of any of the doctors of the reformed churches are nothing to the purpose. For, says he, even supposing their arguments in favour of church-authority, were set in a proper light by the Letter-writer, they will prove no more than this, that these persons were fallible men, and either did not thoroughly understand, or else very soon forgot their own principles; The question is not, whether they defended church-authority when it came to be vested in themselves, but whether, upon their separation from the church of Rome, they did not openly disclaim all human authority in matters of religion, submitting themselves only to the great Author and finisher of our faith, and whether that separation can be defended, if we deny the rights of private judgment. The same argumentation, continues this writer, that proves it necessary or expedient to admit the decisions of a provincial or national church, must certainly be far more convincing, when applied to the church of Rome. Accordingly most of the converts that are made to Popery, are drawn away by this specious argument; judging it more safe to resign the direction of their consciences to a church that can boast of such power, antiquity, and extent, than to the claims of any smaller body of Christians whatever. Nor has any thing contributed so much to support that church in her extravagant claims, as the absurd behaviour of Protestants; who, at the very time they are opposing her notions of infallibility with all their might, are so inconsistent as to impose their interpretations of scripture upon others.

What this author observes of the state of learning at the Reformation is unquestionably just. Learning, says he, at that time was but just beginning to revive; it required a considerable time to attain a critical knowledge of the New Testament. The laws, customs, and manners of the Jews and Heathen nations were to be carefully considered. Nevertheless, unfurnished with these helps, our forefathers weakly thought themselves qualified to fix their notions of religion as a standard to all succeeding ages. And such is the insolence of some, and the tameness of others, that we have ever since meanly acquiesced in their determinations.

The Letter-writer is of opinion, that diversity of sentiments in religion endangers edification. This author, on the contrary, insists, that to a diversity of opinions we are indebted for the best treatises that have been written upon the subjects of religion and morality; that from the same source we derive that critical and accurate knowledge of the New Testament, which is to be found in the writings of our English divines; and that
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this difference of opinion, which gives such alarm to the narrow-minded bigot, appears to the philosopher as one of the principal means employed by the divine Being to lead us to truth and happiness.

The Letter-writer has observed, that, ordinarily speaking, it is more likely that one, or a few should err, through ignorance or partiality, than greater numbers. This reasoning, says the Remarker, is not founded on experience. The Copernican system is undoubtedly true; and yet the majority of philosophers, as well as the common people, were for many ages agreed in exploding it.

It is urged by the Letter-writer, that the conduct of certain enthusiasts, that sprung up about the time of the Reformation, rendered confessions of faith necessary. The Anabaptists at Munster, says this writer, were guilty of murder and rebellion, therefore their sovereign had a right to punish the ringleaders, and oblige the rest to give security, that they would demean themselves as became peaceable subjects. Such, continues he, would be the reasoning of common sense. But the Letter-writer, disdaining the vulgar rules of logic, has thought proper to argue in this manner:—The Anabaptists at Munster raised a rebellion against their lawful prince, therefore all clergymen are obliged to subscribe to the belief of the doctrine of the Trinity, predestination, and certain other speculative articles of faith.——

We could with pleasure attend this very sensible writer thro' all his remarks, if the limits of our Review did not oblige us to conclude this article,

In our account of his former publication*, we intimated, that he seemed to have a greater partiality for the gentlemen of the separation, than the clergy of the established church. To obviate any mistakes respecting his persuasion, he assures the public, that he was a member of one of our universities, and is at this present time an officiating clergyman of the church of England.

31. *An Answer to a Book, entitled, Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches, occasioned by the Confessional. Part I. 8vo. Pr. 1s. F. Newbery.*

The author of the Letters concerning Confessions of Faith † writes to a friend, desiring to have his judgment for the confirmation of his opinions, or the conviction of his mistakes respecting the Confessional. But instead of encomiums, he has the mortification to receive this answer: “The design of the author

* See vol. xxv. p. 395.

† Supra, p. 75.

of the Confessional you have set in an invidious and false light. Your arguments in favour of the right, as well as of the utility, of requiring such subscription as the question hath respect to, are inconclusive. Your attempting to vindicate the lawfulness of a latitude in subscribing, not to mention the concern it gives me on another more important consideration, is inconsistent with your plea for the utility of subscription. Your objections to, and reflections upon, the expedient offered by our author, to put this matter of subscription upon a better footing, strike equally against all expedients, and too plainly indicate what turn they are intended to serve."

In the course of six letters this writer has so well supported the two former of these assertions, that, we are persuaded, the letter-writer would have suppressed his performance, or, at least, corrected his mistakes, if he had consulted his friend in proper time. The consideration of the remaining articles in the charge above-recited is reserved for a future publication.

32. *The melancholy Doctrine of Predestination exposed; and the delightful Truth of universal Redemption represented.* By Edward Harwood, D. D. 8vo. Pr. 1s. 6d. Becket and De Hondt.

It is now agreed, by all rational interpreters of scripture, that *predestination, reprobation, and election*, in the writings of St. Paul, relate to the advantages and blessings of the gospel in the present life, and not to the happiness or misery of individuals in a future state. If this had been observed in the days of Calvin, the Christian world would not have been pestered with so many unhappy controversies on these topics, nor so many ridiculous tracts in defence of doctrines which are absurd and blasphemous.

Mr. Harwood, in this treatise, very properly exposes the common Calvinistic notion of predestination, and explains the meaning of the sacred writers on this head in a very just and rational manner.

33. *The Alarm: consisting of a Series of Thoughts on Christianity, as deducible from the Scriptures of the Old and New Testament: humbly designed to rescue its present mangled State from Superstition, Enthusiasm and Incredulity.* Part first. 12mo. Pr. 1s. Pearch.

This performance is a mixture of reasoning and railing, piety and spleen, sense and nonsense.

To justify this animadversion, the following short paragraph will be sufficient.

"For which of ye, pretended shepherds, once ye get your foot into the devil's net, into the snares of church-dignities, desire not your whole body likewise?"

34. *A Sermon preached at the Parish Church of St. Bride, Fleet-street, on Wednesday, June 29, 1768, before the Governors of the Magdalen-Charity. By Richard Harrison, Lecturer of St. Peter's, Cornhill, and Joint-Lecturer of St. Martin's in the Fields. Published at the Request of the Society. 4to. Pr. 6d. Flexney.*

The text which Mr. Harrison has chosen on this occasion is happily applied : it is this passage in Jeremiah, ch. iii. 1. *Thou hast played the harlot with many lovers ; yet return again to me, saith the Lord.* In discoursing on these words, he first explains the meaning of the prophet ; and then proceeds to shew the utility of the Magdalen-Charity, not only to individuals, but also to the community ; and in the last place considers how far the unfortunate women, for whom he is an advocate, are worthy of regard and protection.

The subject of this discourse suggests a variety of affecting considerations : for surely there is not a creature upon the face of the earth more deserving of compassion than a tender female, who has been involved in the deepest distress by the infamous arts of seduction. Mr. Harrison has made some very just and pathetic observations on this topic.

Before we quit this article, we cannot but take notice of an expression, which to our apprehension seems very improper. ; Did God, says this preacher, die for man upon the cross ? This is indeed the language of some of those divines who think themselves orthodox ; but reason tells us, that the notion of God's expiring on the cross is nonsense and blasphemy.

35. *A Sermon preached in the Chapel of the Asylum for Female Orphans, at the Anniversary Meeting of the Guardians, on Monday the Sixteenth of May, 1768. Published at their Request. By the Rev. Thomas Francklin, Vicar of Ware, in Hertfordshire, and Chaplain in Ordinary to his Majesty. 4to. Pr. 6d. Davies.*

In this discourse the ingenious author recommends the female orphans at the Asylum to the commiseration and beneficence of the public, in a very agreeable and pathetic manner.

36. *Two Sermons ; in which the Doctrine of Reconciliation is plainly and briefly stated, and the Grounds of it are clearly pointed out. By Nathanael Whittaker, D. D. 8vo. Pr. 1s. Pearch.*

Fielding, in his *Modern Glossary*, defines a sermon a *sleeping dose*. We have a great respect for the piety of this writer, but do not remember to have met with any composition more deserving of this character than the present soporiferous discourse.

THE CRITICAL REVIEW.

For the Month of October, 1768.

ARTICLE I.

The History of Hindostan; from the earliest Account of Time, to the Death of Akbar; translated from the Persian of Mahummud Casim Ferishta of Delhi: together with a Dissertation concerning the Religion and Philosophy of the Brahmins; with an Appendix, containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times. By Alexander Dow. In two Volumes. 4to. Pr. 1l. 1s. Becket and De Hondt. [Concluded.]

THIS history is the strongest proof, perhaps, that ever was published, of the contempt in which Providence holds the good things of this life, such as gold, jewels, and luxuries of every denomination. We find here a sett of miscreants possessing them in a profusion that renders the magnificence of old Rome in her highest glory, more contemptible in the reader's eye than a pedlar's pack. He has not even the consolation to think, that the accounts of it are exaggerated, because they are confirmed by unquestionable evidences of latter days. Even the fourscore millions sterling, which, in 1739, were carried from Hindostan by Nadir Shah, does not, at present, seem to have diminished the opulence of that country. In short, the riches we here meet with excel *quicquid Græcia, daudet mundax, in bisseria*.

Alia al dien, called Secunder Sani, or Alexander the second, is the next sultan we meet with in this performance. He rose to the throne or musnub by the treacherous murder of his prince

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and patron, who had cherished him from his infancy in his bosom. His reign, like that of his predecessors, is a series of barbarities, treachery, and impurities of every kind. One of his generals, Cafoor, who was his catamite, defeated the raja of the Carnatic; and the reader may form some idea of Hindostan treasures from the following extract.

‘ Malleck Naib Cafoor having wearied his own inhumanity and avarice, in destroying and robbing an unfortunate people, resolved to return to Delhi with his spoils. The night before his intended march, a quarrel arose among some Brahmins who had taken protection in his camp from the plundering parties that scourged the country. Some body who understood their language, found the quarrel was about the division of some hidden treasure, which was immediately communicated to the Cufwal, who seized them and carried them to Malleck Cafoor to be examined. They were at first very obstinate; but their lives being threatened, and each being questioned apart, they were afraid one would inform against the other, by which means they discovered all they knew. Seven different places were pointed out near the camp, where immense treasures were concealed. These being dug up and placed upon elephants, Malleck Cafoor turned the points of his spears to Delhi, where he arrived without any remarkable occurrence, in the year 711. He presented the sultan with 312 elephants, 20,000 horses, 96,000 maunds of gold, several chests of jewels and pearls, and other precious things *. The sultan upon seeing this treasure, which far exceeded that of Baadawirdor Pirvez, was greatly rejoiced, and opened the doors of his bounty to all. He gave to each of the principal omrahs ten maunds, and to the inferior five. The learned men of his court received one maund, and thus in proportion, he distributed wealth to all his servants, according to their rank and quality. The remainder was melted down, coined and lodged in the treasury. It is said, that during this expedition to the Carnatic, the soldiers threw the silver they found away, as too cumbersome, where gold was found in such plenty. No person wore bracelets, chains, or rings of any other metal than gold,

* ‘ This treasure may appear to exceed all belief in the eyes of Europeans: but if we consider the Hindoos as a mercantile people, and not disturbed perhaps by wars for thousands of years; and add to this, that it is the invariable custom of that race, to live with the abstinence of hermits in the midst of wealth, our wonder will cease, and the credit of our author remain intire. The gold alone amounts to about one hundred millions of our money.’

while all the plate in the houses of the great, and in the temples, was of beaten gold; neither was silver money at all current in that country, should we believe the reports of those adventurers.

Before Ul Dien's death, Cafoor had treacherously paved his way to the musnub; and, though a eunuch, he married one of the sultanas: but being assassinated, Mubarick, a monster of cruelty and ingratitude, mounted the throne. He being in his turn assassinated by one of his infamous favourites, Chusero Chan mounted the throne, who was also killed, and succeeded by Yeas ul dien, whose origin is unknown, but who is an exception to the general run of Hindostan princes, for he possessed many good qualifications; but was killed by the falling of a house, as some thought by the contrivance of his son Mahummud Shaw, who succeeded him. This prince is said to have been religious, generous, and a patron of learning, but a mere hypocrite; for he was vindictive and inhuman, delighting in the blood of his subjects, and condemning them, without distinction of right or wrong, to cruel and ignominious deaths. During his reign, the Moguls invaded Hindostan; but he bribed them with an immense treasure to retire. He made, however, great conquests, and is said to have raised at one time three hundred and seventy thousand horse. His armies were so numerous, that he was obliged to issue copper-money to pay them; and being forced to recal it, he schemed the conquest of China, but failed in the attempt; for almost his whole army fell a prey to famine in fifteen days, scarce a man coming back to relate the particulars, except those who had been left behind in the garrisons. A few of these escaped, indeed, the rage of the enemy, but could not fly from the more fatal tyranny of their emperor, who ordered them to be put to death, upon their return to Delhi.

From the accounts we have of this expedition, we are inclined to think, that it is not fully represented, and that some similarity of religion, or other matters, might render the Hindoos (a people who choose death before the smallest infraction of worship, or ceremony) backward, in marching against the Chinese, who are a people still less martial, if possible, than themselves. From the particular extravagancies of this sultan, there is reason to suspect the soundness of his head. After a turbulent and cruel reign of twenty-seven years, in which the number of those whom he murdered or massacred are equal to two-thirds of the inhabitants of Europe, he died in the year 1351. He seems to have laboured, says our historian, with no contemptible abilities to be detested by God, and feared and abhorred by men.

At the time of Mahummud's death, we perceive that the Mogul mercenaries formed great part of his army, and plundered his treasures. The omrahs raised Feroze Shaw, who was of the imperial blood, to the throne; and he cleared his country of the Mogul mercenaries. This sultan applied himself to public works, cutting canals and building forts; and, after a long and glorious reign, he resigned his crown to his son, who took the name of Mahummud Shaw, in the year 1387. Mahummud proved to be as great a monster as some of his predecessors, and being expelled from his capital, his aged father Feroze raised one of his grandsons, Tughlick Shaw, to the throne. Feroze died in the 90th year of his age.

‘He reigned thirty-eight years and nine months, and left many memorials of his magnificence in the land. He built fifty great sluices, forty mosques, thirty schools, twenty caravanseras, an hundred palaces, five hospitals, an hundred tombs, ten baths, ten spires, one hundred and fifty wells, one hundred bridges: and the pleasure-gardens he made were without number.’

Tughlick proved a weak and tyrannic prince, and was slain by conspirators. He was succeeded by one of his kinsmen, Bicker Shaw; but Mahummud Shaw, who was still alive, recovered the throne, and entered Delhi in 1389. A civil war between the two competitors ensued, in which Mahummud remained victorious. He died in 1392, and was succeeded by his eldest son, who reigned only forty-five days. His brother Mammood was raised to the throne, and a civil war between him and a rival ensued, which reduced the empire to great distress. We have a very slight account of the particulars; but they must have been of great consequence, as they invited Amir Timur, whom we shall call Tamerlane, to invade the empire, by a bridge which he threw over the Sind. Ferishta says, that his general was Mirza Pier Mahummud Jehangire, Tamerlane's grandson. This seems, however, to be a mistake, for he was the son of Jehangire; and he took possession, after a six month's siege, of Moulton. We are here to remark, that Tamerlane's expedition was far from being a new project; for the Mogul mercenaries, who had been employed in the armies of Hindostan, were in fact his subjects; and scarcely a year passed in which they did not invade that empire with various success. Tamerlane, like other eastern tyrants, most of whom he excelled in barbarity and cruelty, as well as in genius and ambition, made religion his pretext for invading the harmless Hindoos. Being informed, that though Mahomedism was professed in Delhi, and other great cities

cities of Hindostan, yet the greater part of its provinces were inhabited by idolaters; he therefore undertook the expedition in person, and massacred all the inhabitants who could not redeem their lives with money.

According to Ferishtah, he found his grandson Pier Mahumud shut up by his enemies in Moulta, but he relieved him. The authentic histories of Tamerlane are far more satisfactory than that of Ferishtah's, as to the whole of this expedition; but what resistance can be expected to such a general as Tamerlane, commanding armies of hardy veterans, from a people whose courage was enervated by luxury, indolence, and superstition? The whole of Tamerlane's progress presented continual scenes of rapine and massacres, which are so far from being disguised by his own historians, that they mention them as meritorious. Just before he arrived at Delhi, he ordered a hundred thousand of his prisoners to be murdered in one day in cold blood; and double that number were put to the sword, before he took possession of that capital. It may be proper to observe in this place, that, according to Ferishtah, and other historians of credit, the Hindoos were very susceptible of despair; but the consequence of it generally was, that instead of fighting their enemies (as they might have often done with great success) they murdered themselves, their wives and children, as appears by the following quotation.

' Timur was then busy in his camp, in celebrating a grand festival, on account of his victory, so that it was five days before he received any intelligence of these proceedings. The first notice he had of them, was by the flames of the city; for the Hindoos, according to their manner, seeing their wives and daughters ravished and polluted, their wealth seized by the hand of rapine, and they themselves insulted, beat, and abused, at length, by one consent, shut the city gates, set fire to their houses, murdered their wives and children, and ran out like madmen against their enemies.

' But little effect had the despair of the unfortunate upon the Moguls, who soon collected themselves, and began a general massacre. Some streets were rendered impassable, by the heaps of dead; and, in the mean time, the gates being forced, the whole Mogul army were admitted. Then followed a scene of horror, much easier to be imagined than described.

' The desperate courage of the unfortunate Delhians, was at length cooled in their own blood. They threw down their weapons, they submitted themselves like sheep to the slaughter. They permitted one man to drive a hundred of them prisoners before him; so that we may plainly perceive, that cowardice is the mother of despair. In the city the Hindoos were, at least,

ten to one, superior in number to the enemy; and had they possessed souls, it would have been impossible for the Moguls, who were scattered about in every street, house, and corner, laden with plunder, to have resisted the dreadful assault. But though the Hindoos had the savage resolution of imbruing their hands in the blood of their wives and children, we find them still the slaves of fear, and shrinking at the approach of that death, which they could so readily execute upon others.

'This massacre is, in the History of Nizam ul Dien Ahmud, otherwise related. The collectors of the ransom, says he, upon the part of Timur, having used great violence, by torture and other means, to extort money, the citizens fell upon them, and killed some of the Moguls. This circumstance being reported to the Mogul king, he ordered a general pillage, and, upon resistance, a massacre to commence. This account carries greater appearance of truth along with it, both from Timur's general character of cruelty, and the improbability of his being five days close to the city without having intelligence of what passed within the walls.'

It can afford little instruction to the reader, to follow this inhuman conqueror through every stage of his victories. It is sufficient to say, that according to our historian (which is confirmed by those of Bukharia, that are undoubtedly authentic) he carried his conquests to the source of the Ganges. This, however, appears from modern discoveries to be a mistake; though perhaps he marched farther up that river than any conqueror ever had done. According to Ferishta, after he had in a great measure subdued Hindoostan, he did not appoint any king over it, before his return to Bukharia; so that it is probable he intended to govern it in his own person. He, however, confirmed the Subas who submitted to him, in their governments.

Those Subas, upon his departure, declared themselves independent on the empire, and Mahmood Shaw returned to Delhi, where he found that one sultan Ibrahim had mounted his throne. In the course of this history, though Tamerlane had destroyed, at least, three millions of inhabitants, they continue as numerous, as turbulent, and as cowardly as ever; and Mahmood having recovered his throne, died in the year 1413: in him ended the race of the Turks, who were adopted slaves of sultan Shab ul Dien Ghorî. Tamerlane had left Chizer Chan his viceroy of Moulton, but the omrahs raised a Patan to the throne of Delhi. He dying, Chizer Chan assumed the name of emperor, but pretended to hold his dominions from Tamerlane. He is said to have been descended from Mohammed the prophet, and died with great reputation in 1419. He was succeeded by his son Mubarick, who ordered the ruined cities
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and fortifications of his empire to be repaired. He defeated the Moguls, who again invaded his dominions; but he was murdered by conspirators in the year 1433. The empire of Hindoostan seems at this time to have had very little dependence upon Tamerlane, who was occupied in other wars, and was therefore contented to retain his claim of sovereignty, by accepting a small tribute sent to Samarcand his capital; and Mubarrick was succeeded by his kinsman Mahummud, who put to death the murderers of his predecessor, but at last grew indolent and despicable. He died in 1446, and was succeeded by his son Alla ul Dien, a weak, luxurious prince, under whom the empire of Hindoostan was shattered to pieces, and who resigned his musnub to Beloli, an Afghan; a people who live between Hindoostan and Persia. 'We are told, says our author, that when Beloli was yet a youth in his uncle's service, one day he was permitted to pay his respects to a famous Dirvesh of Sammana, whose name was Sheidai. When he sat in a respectful posture before him, the Dirvesh cried out, in an enthusiastic manner, "Who will give two thousand rupees for the empire of Delhi?" Upon which Malleck Beloli told him, he had only one thousand six hundred rupees in the world, which he ordered his servant to bring immediately and present to the Dirvesh. The Dirvesh accepted the money, and, laying his hand upon the head of Beloli, saluted him king.

'The companions of Beloli ridiculed him very much for this action; but he replied, "That, if the thing came to pass, he had made a cheap purchase; if not, the blessing of a holy man could do him no harm."

'Upon a mind naturally ambitious, and in an age of superstition, this prediction of the Dirvesh might have great effect, in promoting its own end; for when a man's mind is once bent upon the attainment of one object, the greatest difficulties will be often surmounted, by a steady perseverance. But to return from this digression.'

Beloli seems to have been possessed of more civil virtues than generally filled the musnub of Hindoostan; and in his old age divided his dominions among his sons, but appointed Secunder to succeed him in the imperial dignity. He died in the year 1488. The following anecdote, we think, is very characteristic of the difference between the religion of the Mohammedans and that of the Brahmins. 'A Brahmin, whose name was Bhodin, upon being abused by a Mahomedan, for his idolatry, happened to make a very moderate, but what proved to him a fatal reply. The reply was this: "That he esteemed the same God to be the object of all worship, and, therefore, believed the Mahomedan and Hindoo religions to be equally good."

good." The bigotted Mahommedan, for what he thought the impiety of this answer, summoned the Brahmin immediately before the casy. The affair making some noise, by the various opinions of the public, the king called together all the Mahommedan doctors of fame in the empire, to decide the cause. After many long disputes, the doctors brought in their verdict, that the Brahmin should be forced to turn Mahommedan, or be put to death. The Brahmin, however charitable he might have been to all opinions upon religion, refused to apostatize, and accordingly died a martyr to his faith, which reflects no small dishonor upon the sultan and his inquisitors.' Secunder died, after a glorious reign, in 1516.

He was succeeded by his son Ibrahim, a proud, cruel prince, who, after a turbulent reign of twenty years, was dethroned by sultan Baber. This prince was descended from the great Tamerlane; though writers differ from Ferishta as to the time of his succession, and as to his history before he mounted the musnub of Hindostan. The authors of the Universal History say, that he was driven by an army of Usbecs from the throne of Samarcand, the capital of Buckharia, and that he retired to Gazna. This agrees in the main with Ferishta's account, tho' the particulars are very different. He affirms, that while Baber was conquering Samarcand, he lost his hereditary dominion of Indija; that by cross events he lost both kingdoms, and was so much reduced, that only forty horse remained with him to conquer two kingdoms. It is certain, that he was a brave, intrepid prince, and more than once recovered his fortunes when they were thought to be desperate. His history, as we find it in Ferishta, is well executed, very entertaining, and we believe authentic. He overthrew and killed sultan Ibrahim in the year 1525, and in him ended the Patan or Afghan race (for they seem to be the same) of Hindostan emperors. Ferishta calls Baber's paternal dominions Cabul: but before he could settle himself upon the throne of Hindostan, the provincial omrahs chose another Mahummud for their emperor. ' In this situation of affairs (says our author) Baber received an address from all his omrahs, advising him to return to Cabul; to which he replied, That a kingdom which had cost him so much pains in taking, was not to be wrested from him but by death alone. He, at the same time, issued a proclamation, that he was determined to abide his fate in Hindostan; but if any person was desirous of returning to Cabul, preferring safety to glory, and ignoble ease to the manly toils and dangers of war, they might retire in peace, and leave him only those whose valor would reflect honour on themselves, and glory on their king and country.

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'The omrahs hearing this, were ashamed of their former behaviour, and, striking their breasts, swore they would never forsake him.' After an active and glorious reign, he died in the year 1530, with the character of being the greatest and best prince that ever reigned in Hindostan. Ferishta gives us a very good reason why the life of Baber is much better executed than any other part of his work; viz. because it is taken from an elegant history of that prince, written by himself. Notwithstanding his great accomplishments both in war and peace, he was voluptuous; and he is noted for having been the first prince who had the road by which he travelled measured after him.

Baber, who was the founder of the Mogul dynasty, which now (nominally at least) fills the throne of Hindostan, and claimed his pedigree from Jenghiz Khan, as well as Tamerlane, was succeeded by his son Humaioon. This prince met with great opposition from his brethren and sultan Bahadur. The former totally defeated him, and he was more than once reduced to great distresses. He was at last forced to take refuge in Persia, while an Afghan, Shere Shaw, mounted his throne. From a passage in this reign it appears, that there were then no hereditary estates in Hindostan among the Mohammedans, because all lands belonged to the emperor, which he disposed of at pleasure. We are entertained by Ferishta with the history of Shere Shaw before his elevation to the musnub, which is very amusing. He was in the year 1545 killed by the bursting of a bomb at the siege of Callinger, and was the author of many useful works in the empire, being the first who invented regular posts for the advantage of correspondence. He was succeeded by his younger son Selim; his elder son, whom he designed for the succession, being at a great distance. Selim dying in 1551, a monster of cruelty and prodigality, one Mahummud, next usurped the throne. Being dethroned, he was succeeded by another Ibrahim, and he by another Patan, who being defeated by the emperor Humaioon, who was still an exile in Persia, that prince recovered his throne. The history of Humaioon, during his banishment, is highly entertaining. He was a brave, but mild and religious prince, and died by a fall in 1555.

Ferishta is furnished with materials for writing the life of his son and successor the great Akbar by Shech Abul Fazil, the most elegant writer of Hindostan. Like his father and grandfather, Akbar was involved in perpetual wars, from which he generally extricated himself with great valour and address. He defeated Himu the Afghan, who seems to have been the modern Porus of India, and took fifteen hundred of his elephants, which

which restored his empire to some degree of tranquillity. He had a favourite, one Byram, who arrived to a power too formidable for a subject; and though he was then very young, he dismissed him from the administration, and took the reins of government into his own hands. Byram rebelled, but was defeated, and generously pardoned by the king, who restored him to his friendship, tho' not to his power.—Byram was afterwards murdered in his journey to Mecca, by an Afghan. The restoration of the dynasty of Tamerlane made no alteration in the perfidious, cruel, and luxurious manners of the natives of Hindostan. One of Akbar's omrahs declared war against the queen of Guzzah or Kattack, which is now a part of Orissa and Bundelcund. We are told that the dominions of this lady, who was famous for her beauty and accomplishments, though not very extensive, contained about seventy thousand towns and villages well inhabited, which had the good fortune never to have fallen under the dominion of foreigners. She brought to the field fifteen hundred elephants, and eight thousand horse, besides foot, whom she headed in person, and defeated the Mahummudites under Asaph Chan; but she was so ill seconded by her cowardly subjects, that all, except three hundred, left her. She saw her son killed before her face; her eye was shot out by one arrow, and she was wounded in the neck by another; however, she still obstinately refused to fly, which she might easily have done; and perceiving that she must be made a prisoner, she seized the dagger of her general, and plunging it into her bosom, expired. We are sorry that the length of this article prevents us from giving more particulars of this illustrious heroine, and of the great Akbar's reign, which ended in the year 1604, after sitting on the throne fifty-one years and some months.

Here the history of Ferishta ends: it is continued to the present time by the translator; but in so summary a manner, that he only mentions the name of Aurengzebe. As to later times, our information is copious and authentic; and we have already reviewed several works upon this subject, which bear the face of great authenticity.

Upon the whole, we cannot help thinking, that we receive more and better information of the same facts in the *Modern Universal History*, than is contained in the first volume of this work; but that the second is well worthy the perusal of every man of learning or rational curiosity, and makes ample amends for the dryness, uncertainty, and confusion of the preceding part.

II. *A Review of the Doctrines of the Reformation, with an Account of the several Deviations to the present general Departure from them. In a Series of Letters to a young Gentleman designed for the Ministry.* By Thomas Bowman, M. A. Vicar of Martham, Norfolk. 8vo. Pr 3s. 6d. Dilly.

IT has been generally allowed, that the articles of our church relating to original sin, free-will, grace, faith, predestination, and other points of this nature, are formed upon Calvinistical principles. Yet it is well known, that most of the clergy are now Arminians. How this has happened we shall not here examine. Our author supposes, that numbers have taken things upon trust, and entered into the ministry, without knowing or considering what are the real doctrines to which they subscribe. The design of this work is therefore to caution our young divines against such a lamentable inattention; to open the eyes of the undiscerning; to shew them how they have been imposed upon by false teachers; and to present them with a just and perfect view of the doctrines of the Reformation.

In the first letter he produces six articles * on the subjects above-mentioned; and compares them with some passages in the homilies and the liturgy: from thence he deduces the following positions, which, he says, are the genuine doctrines of the church of England, viz.

That we are by nature children of wrath, miserable, helpless, unable to do a good work, or think a good thought, without the preventing grace of God—that we can be justified only by faith in the death and obedience of Jesus Christ; not for the sake of our faith as the procuring cause of our justification, but for the alone meritorious righteousness of Christ—that we can do nothing acceptable in the sight of God, till we are justified by faith in the merits of Christ—that repentance and faith are the free gifts of God—that, after we are justified, it is God who worketh in us both to will and to do that which is good—that we are saved of mere mercy and favour, not on any account, for our deservings; but because it was the good will and pleasure of God, before the foundation of the world, to *choose* us in Christ, and *ordain* us to eternal salvation through him.

In the second letter, the author having shewn, from the writings of Cranmer, Latimer, Jewel, Fulk, Perkins, and Hooker, from the testimony of Philpot, archdeacon of Winchester, and the Catechism set forth by king Edward VI. that these doctrines were generally received by our divines, and ac-

* Art. 9, 10, 11, 12, 13, 17.

known to be the doctrines of the church of England, at the time of, and soon after the Reformation, proceeds in this manner :

‘ These are the principal writers of queen Elizabeth’s time : and if you compare the other writers of that age with these, you will find they all agree in this, that salvation is wholly by grace. “ The uniformity of doctrine was held in our church without disturbance, as long as those worthy bishops lived, who were employed in the Reformation.” (Bp. Carlton’s Examination of Montague’s Appello Cæsarem p. 5.) The doctrines they teach are apparently those which are distinguished by the name of Calvinism. These therefore are the doctrines of the church of England. If more testimonies were necessary to prove this, multitudes might be produced. It may not however be amiss to mention a few. “ I am well assured (said the good bishop last mentioned) that the learned bishops who were in the reformation of our church, did so much honour to St. Austin, that in collecting of the articles and homilies, and other things in that reformation, they had an especial respect unto St. Austin’s doctrines.” (Exam. of Montague, p. 49.) The doctrines of Austin and Calvin are, for the most part, the same. They both with the same earnestness assert the natural misery, condemnation, and helplessness of man, the freeness and sovereignty of divine grace. Their principal disagreement is in the article of baptism. Attend to the words of the famous Dr Samuel Ward, one of our plenipotentiaries at the synod of Dort. “ This also I can truly add for a conclusion, that the universal church hath always adhered to St. Austin in these points, ever since his time till now. The church of England also from the beginning of the Reformation, and this our famous University, with all those who from thence till now, have with us enjoyed the divinity chair, if we except one foreign Frenchman (viz. Peter Baro).—have likewise constantly adhered to him.” (Concio ad Clerum Camb. Jan. 12. 1625, p. 45.) The great Dr. Whitaker, “ whom, says Bp. Hall (Epist. 7. Decad. 1.) no man ever saw without reverence, or heard without wonder,” in his *Cyanea Cantio* (Camb. 1593) p. 15, 16. soon after the first appearance of Arminianism, has these memorable words. “ The church of England ever since the gospel was restored, hath always held and embraced this opinion (the Calvinian) of election and reprobation. This, Bucer in our university; Peter Martyr at Oxford; have professed : two eminent divines, who have most abundantly watered our church with their streams, in the days of king Edward : whose memories shall always be honourable among us, unless we will be most ungrateful. This opinion their
auditors

auditors in both our universities; the bishops, deans, and other divines, who upon the advancement of our famous queen Elizabeth to the crown, returned either from exile, or were released from the prisons into which they had been thrust for the profession of the gospel; or saved from the hands of persecuting bishops; those by whom our church was reformed, our religion established, popery thrust out and quite destroyed; (all which we may remember, though few of this kind be yet living) this opinion, I say, they themselves have held, and commended unto us: in this faith have they lived, in this they died, in this they always wished that we should constantly continue."—Nor are we without testimonies to this truth of a much later date. Dr. Heylin, speaking of the tenets which were espoused in queen Elizabeth's time, says, "Predestination, and the points depending thereupon, were received as the established doctrines of the church of England."—The books of Calvin were made the rule by which all men were to square their writings, his word only, (like the ipse dixit of Pythagoras) was admitted for the sole rule to which they were to frame and conform their judgments." (*Life of Abp. Laud*, p. 51, 52.) This testimony has the more weight, as it comes from one who zealously asserted the contrary opinions. Bishop Burnet, though much inclined to Arminianism, and undertook the exposition of the articles at the desire of a zealous Arminian, frankly acknowledges, that "in England the first reformers were generally in the sublapsarian hypothesis." (*On the Art.* p. 151. edit. 1699.) The same writer declares (p. 113.) "St. Austin considered all mankind as lost in Adam, and in that he made the decree of election to begin; there being no other reprobation asserted by him, than the leaving men to continue in that state of damnation, in which they were by reason of Adam's sin." In the next page, speaking of this doctrine, he has this remark. "It is known that this was the tenet of those who prepared the articles, it having been the generally received opinion from St. Austin's days downwards." Again, "Another sort of people was much complained of, who built so much on the received opinion of predestination, that they thought they might live as they pleased; since nothing could resist an absolute decree.—This had a very ill effect on the lives of many, who thought they were set loose from all obligations; and that was indeed the greatest scandal of the reformation. (*Burnet's Hist. of the Reformation*, ad ann. 1549.)

"The testimony of a judicious foreigner, who took great pains to know the opinions embraced by different nations at different periods of time, may be pertinently introduced. "When it was proposed, under the reign of Edward VI. to give a stable

and

and fixed form to the doctrine and discipline of the church, Geneva was acknowledged as a sister church; and the theological system there established by Calvin, was adopted, and rendered the public rule of faith in England." (*Mosheim Eccles. Hist.* Vol. II. p. 204.) In a few pages after he has these words; "It is certain that the Calvinistical doctrine of predestination prevailed among the first English reformers, the greatest part of whom were at least Sublapsarians." (p. 217.)

Mr. Bowman subjoins the testimony of Mr. Rogers, who published an exposition of the Articles in 1584, about thirteen years after they had received the sanction of parliament, and an extract from "Certaine Questions and Answers touching the Doctrine of Predestination:" printed by Christopher Barker in 1581; which, till the year 1615, were bound up with our English Bibles.

In the third Letter our author endeavours to point out the several deviations of theological writers from the Calvinistic interpretation of the Articles.

He observes, that the first disturbers of that uniformity in doctrine, which the Articles were designed to establish, were Barret and Baro at Cambridge, and after them Thompson. William Barret was fellow of Caius college. In a sermon preached April 29, 1595, he spoke sharply against Calvin and his opinions, and advised the students not to read his book of Institutions, which was the system of divinity then generally used. But his discourse was so offensive to the university, that six days after he was summoned before the heads of the colleges, and obliged to recant.

' In the same year the point of absolute predestination, and the doctrines depending thereon, being much controverted, the University of Cambridge sent Dr. Whitaker, and Dr. Tyndal, as their representatives, to Lambeth, where archbishop Whitgift had summoned several learned divines to consult about measures for propagating the truth, and suppressing the errors which many began to espouse.—The result of their conference was a publication of nine Articles, which are known by the title of the Lambeth Articles.

' Peter Baro, a Frenchman, was Margaret professor of divinity at Cambridge, and had espoused and taught doctrines like those which were afterwards distinguished by the name of Arminianism; but soon after the publication of the Lambeth Articles, was obliged by the University to resign his professorship on account of his opinions.—

' Nor was Cambridge singular in maintaining these doctrines. Her sister University embraced and taught the same. "The divines

divines of Oxford, and indeed all the first reformers, were in the same sentiments with those of Cambridge about the disputed points; Calvin's Institutions being publicly read in the schools by appointment of the convocation." *Nial's Hist. Purit.* vol. I. p. 584.

' In the year 1615, were published articles of religion for the kingdom of Ireland. They are in substance the same as our xxxix articles, and in many places drawn up in the same words.

' Indeed, as most of the Irish bishops in that convocation were English divines, we may well suppose, and need not wonder, that they speak the sense of the church of England, and in particular that they well illustrate and explain our xviith article, on predestination, which was then so much the subject of controversy.——

' When Edward Symson, fellow of Trinity college, Cambridge, preached before king James at Royston, 1616, and in his discourse advanced some of the Arminian tenets, the king sent to the two divinity professors at Cambridge for their opinion of the sermon; who condemned it; and the preacher was enjoined, and performed a public recantation before him.——

' The predestinarian controversy had been long maintained, and had at length produced alarming divisions in Holland; when, in order to put an end to those differences, a synod was held at Dort in the year 1618. To this synod most of the Protestant churches were invited to send their representatives.— The result of this famous meeting is well known. The Arminian tenets were condemned, as contrary to the word of God; and the doctrines of Calvin were declared to be agreeable to the scriptures.'

Our author concludes this letter with the following remark:

' The first deviation, then from our articles, was in favour of Arminianism: yet it is evident that every attempt to introduce it was publicly discountenanced; that the king himself, by his writings and authority, defended the opinions of Calvin; and that the archbishops and bishops, the two universities, and our national representatives at a foreign synod, all acknowledged Calvinism to be the doctrine of the church of England.'

In the fourth letter our author pursues his enquiry, and observes, that soon after the Synod of Dort Arminianism was openly embraced and even preached without any legal censure.

' Our fickle monarch, he says, who had so sharply inveighed against Arminianism in his writings, and warmly approved the proceedings of the synod of Dort; in the year 1621 promoted doct^r Laud, the great favourer of Arminianism, to the bishoprick

bishoprick of St. David's, and about the same time advanced Neal, Buckeridge, and Harinet, (who were all zealous Arminians) to some of the best bishopricks. In the year 1623 he published his injunctions or directions concerning preachers. In the third of which it is commanded, "that no preacher of what title soever under the degree of a bishop or dean, at the least, do from henceforth presume to preach in any popular auditory deep points of predestination, election, reprobation, or the universality, efficacy, resistibility, or irresistibility of God's grace." (Fuller p. 100.) Though these injunctions carried the air of impartiality, and seemed designed to put an end to the religious disputes which had enflamed the nation; yet the event proved that they were intended to weaken the cause of Calvinism, and strengthen that of Arminianism. For Laud, and the rest in power, being zealous Arminians, connived at their party, who preached what doctrines they pleased; and took care that the Calvinists should strictly observe his majesty's injunctions; by which they were unable to defend their own doctrines, or oppose those of their adversaries. A careful and successful inquirer into the transactions of these times declares; "the fashionable doctrines at court were such as the king had condemned at the synod of Dort, and which, in the opinion of the old English clergy, were subversive of the reformation—they pleaded for the proper merit of good works—they gave up the—five distinguishing points of Calvinism, which their predecessors had contended for—they spent all their zeal in studying how to compromise matters with Rome, while they turned their backs upon the old protestant doctrines of the reformation—things were come to such a pass, that Gondamar, the Spanish ambassador, writ to Spain, that there never were more hopes of England's conversion, for "there are more prayers (says he) offered to the mother, than to the son of God." Neal's Hist. of the Purit. Vol. II. p. 147. 148. The same writer observes, that, upon the accession of Charles I. to the throne, (1625,) "Laud's first care was to have none but Arminian and Antipuritanical chaplains about the king. For this purpose he drew up a small treatise, and put it into the duke of Buckingham's hand, proving that the Arminian doctrines were orthodox.—Agreeably to this scheme, he presented the duke (April 9) with a list of divines for his majesty's chaplains, distinguishing their characters by the two capital letters, O. for Orthodox, (that is Arminian) and P. for Puritan, (that is, Calvinist.) At the same time he received orders to consult bishop Andrews how to manage, with respect to the five distinguishing points of Calvinism, in the ensuing convocation: but the wise bishop advised his brother by all means to be quiet, and keep

keep the controversy out of the house: "for (says he) the truth in this point is not so generally entertained among the clergy; nor is archbishop Abbot, nor many of the prelates, so inclined to it, as to venture the deciding of it in convocation. It was therefore wisely dropt, because the majority of the lower house were zealous Calvinists; and forty-five of them (according to doctor Leo, who was one of the number) had made a covenant among themselves to oppose every thing that tended towards Pelagianism or Semi-pelagianism."

In 1625 Mr. Richard Montague, afterwards bishop of Chichester, published a book intituled *Appello Cæsarem*; in which he undertook to prove, that Arminianism was the doctrine of the Church of England. This was the source of many sharp contentions, of which our author has given a brief account in the subsequent part of this letter.

In the fifth letter he observes, that from this season, Arminianism daily gained ground among those who called themselves sons of the church; insomuch that, soon after the Restoration, there were very few Calvinists among them.

Speaking of bishop Burnet, he says, "I am sorry to find that this amiable writer should, through a false charity, seem to betray that cause, which, by his high station in the church, he was obliged to defend: and that he should, contrary to his usual manner, write so unguardedly, as to make this evident to every attentive reader. In the introduction to this work, he speaks to the question, whether the articles are designed as articles of union and peace, or of consent in opinion. And from considering the title they bear, that they were agreed upon in convocation, *for the avoiding of diversities of opinions, and for the establishing consent touching true religion*; he concludes, "It is evident a *consent in opinion* is designed." (p. 7.) This argument is conclusive. But how does it agree with what he says about the church leaving a latitude for different opinions? If the design of the articles was to avoid diversity of opinion, how can leaving a latitude for different opinions be consistent with that design? It is perhaps difficult to invent a more glaring contradiction. Had the bishop strictly regarded the design of the compilers as expressed in the title of the articles, he might have saved himself the trouble of enquiring "how far our church has determined the matter;" (p. 168.) viz. between the Calvinists and Arminians—"how far she hath restrained her sons, and how far she has left them at liberty." He need not have said that "the natural equity or reason of things ought to carry to as great a comprehensiveness of all sides, as may well consist with the words in which our church has expressed herself on those heads." For it is well known that the articles were

compiled before Arminius was born. The articles were compiled in the year 1562, and Arminius died in 1609 at the age of 40. (L'Amý Hist. Socinianism, p. 133.) Moreover, Arminius was bred a Calvinist at Geneva, and did not change his opinions till the year 1591; (Mosheim v. ii. p. 518, 519.) which was twenty years after they received the parliamentary sanction, and almost thirty after they were compiled. So that what the bishop insinuates of our church leaving a latitude for the sake of either of these, is impossible to be true.

When our author comes to the beginning of the present century, he says, 'Arminianism was then on the decline. It had introduced Socinianism, soon after the Restoration, which within a few years prevailed over it; so that the Socinians were more numerous than the Arminians. Socinianism ushered in Arianism. But the Socinians having received a check, being publicly stigmatized by the toleration act in 1689, were obliged to speak with some caution and reserve. This, perhaps, was serviceable to the Arian interest, for it soon became predominant, and was, at the commencement of the present age, the fashionable religion.'

In the five subsequent letters our author endeavours to confirm the Calvinistic sense of the articles from scripture, and to prove, that they are incapable of an Arminian, Arian, or Socinian construction.

Before he proceeds to examine them for this purpose, he premises the following observation.

'The articles were drawn up "for the avoiding diversities of opinion, and for establishing consent touching true religion." So that there is but one sense, in which they can be understood consistently with the design of the compilers. And as the Arminians, Calvinists, Arians, and Socinians, all irreconcilably differ in their opinions, the articles can be interpreted in favour only of one of these parties. Therefore, in whose favour soever they are justly determined, all the rest must be excluded, as holding opinions different from them. Moreover, they are to be understood in the *literal* and *grammatical* sense. This is to be the rule of interpreting them. And therefore if the Arminians, Arians, and Socinians, respectively hold opinions, which are inconsistent with this sense; it may be fairly concluded, that the articles of the established church are incapable of an Arminian, Arian, or Socinian construction.'

To set this matter in the clearest light, the author (having first examined, and confirmed by scripture, or rather attempted to confirm the sentiments of the compilers) thus exhibits the several notions of the Arians, Socinians, &c. concerning the Trinity,

* *Church of England.* " In unity of this Godhead, there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost. *Arian.* The Son and the Holy Ghost are *not* of the same substance, power, and eternity, with the Father. *Socinian.* The doctrine of the Trinity is the foundation of all the errors in the christian church. I wonder how it should come into the head of any man who had his wits. It is an error owing to the delusion of the devil. *Church of England.* The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God—took man's nature in the womb of the blessed Virgin,—whereof is one Christ, who was crucified to be a sacrifice for original guilt and actual sin. *Arian.* The Son is *not* the very and eternal God, but a God *inferior* to the Father. To speak without reserve, he is a creature. *Socinian.* The Son is a mere man; and had no existence before he was born of the virgin Mary. He was not by his death, a sacrifice, but a pattern of patient and exemplary sufferings; or a surety for the divine Being, that he should not go from his word and promise. To suppose that he died for original guilt is idle and trifling; for we have nothing to do with the sin of Adam. The doctrine of original sin is a mere Jewish fable, brought into the church by Antichrist, in order to establish these two pernicious tenets of his, the incarnation of Christ, and the baptism of infants. *Church of England.* The Holy Ghost is of one substance, majesty, and glory with the Father and the Son, very and eternal God. *Arian.* The Holy Ghost is a creature, the creature of a creature, or an *inferior* God at best. *Socinian.* The Holy Ghost is an *accident*, or *quality*, or *effect*."

Concerning original sin. * *Church of England.* Original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, and it deserveth God's wrath and damnation. *Arminian.* Adam, by his sin, entailed on his posterity only *temporal* evils, and death; but this death is not to be looked upon as a punishment, but only a *natural* necessity of dying, derived from him. *Socinian.* The posterity of Adam are not at all affected by his sin. *Church of England.* Man of his own nature is inclined to evil, so that the flesh lusteth always contrary to the spirit. *Arminian.* The degeneracy is not *total*. *Church of England.* Concupiscence and lust hath the nature of sin. *Arminian.* Lust, or the propensity to sin, which we are born, is not properly sin, but only a *natural* inclination of attaining that which is grateful to the flesh. From the different opinions concerning the degree of the depravity with which mankind is naturally infected, a question arises, whether Man has sufficient power left to turn himself

unto God, or not? Our church has given her opinion of this matter in the following words: The condition of man after the fall of Adam is such, that he cannot turn and prepare himself in his own natural strength and good works to faith and calling upon God. *Arminian*. The condition of man after the fall of Adam is such, that there are some seeds of religion remaining in him, which he may excite so as to worship God according to the abilities granted him. God hath not left us helpless in this weak and miserable state, into which by wilful transgression mankind is fallen; but divine grace and assistance is ever ready to be afforded to well disposed minds, and such as are sincerely bent to return unto God and their duty. *Church of England*. We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will. *Arminian*. The grace of God is never effectual to produce in us a good will, without the consent and concurrence of our own will.

Concerning justification. *Church of England*. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ. *Arminian*. We are accounted righteous before God only for our Faith. *Socinian*. We are first justified for our faith, and afterwards for our works. *New Whole Duty of Man*. We are accounted righteous before God for our stedfast faith, sincere repentance, and perfect obedience. *New Week's Preparation*. We are accounted righteous before God for our hearty repentance and sincere obedience.

Concerning predestination. *Church of England*. God hath, according to his everlasting purpose, constantly decreed, by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ to everlasting salvation. *Arminian*. God hath from eternity chosen certain persons to salvation; not indeed absolutely, without any regard to what they would do, but conditionally, from a foresight of what they would do. He hath chosen them, *because* he foreknew they would believe and obey the gospel, and walk in holiness to the end of their lives. *Socinian*. When men have obeyed the gospel, then, and for the sake of their obedience to it, God ordains them to eternal life.

We have extended this article to a considerable length, as the subject of it is of great importance to the members of the established church, especially the clergy. For the same reason, we shall take the liberty to suggest two or three reflections, which have occurred to us in the perusal of this work.

1. At the time of the Reformation learning was but just beginning to revive. The church was then emerging out of the

the grossest darkness and corruption ; and our divines had been much more conversant with the quibbles of the schools than the doctrines of the gospel. Is it then to be supposed, that their minds could be at once completely illuminated ? that they could immediately ascertain the genuine principles of the christian religion ? This, it is certain, can never be accomplished, without a critical knowledge of the New Testament, with which our forefathers, of the sixteenth century, were but meanly furnished. Since the time of the Reformation, we can venture to say, that great improvements have been made in theological learning. If therefore our divines have bid adieu to Calvinism, it is surely because they have found, upon farther examination, that its doctrines have no foundation in scripture. To attempt to bring us back to that exploded system is as absurd, as it would be to re-establish the Aristotelian philosophy, or to abolish the arts and sciences which have been invented since the reign of Queen Elizabeth.

2. It may be said, that while these articles maintain their authority in the church, the clergy are obliged in conscience to support the doctrines they contain. This is very true : but at the same time it must be acknowledged, that we are at liberty to put the most rational construction upon them the words will admit. We are not required to derive our explication of them from the writings of our first reformers. The articles are *public declarations* ; and the sentiments of men in their private capacity are nothing to the purpose.

3. That in these articles a latitude was designed to be given to the subscriber, is no new opinion. When Mr. Rogers published his book, that is, about thirteen years after they were established by act of parliament, Dr. Fuller says, " Many Protestants of a middle temper were offended at it. Some conceived it presumption for any private minister to make himself the mouth of the church, to *render her sense* in matters of so high concernment. Others were offended, that his interpretation *confined the charitable latitude, formerly allowed* in these articles : the composers whereof providently foreseeing that doctrinal differences would inevitably arise in so large a church as England was, even between protestants agreeing in fundamentals of religion, *purposely couched the articles in general terms*, to include all such dissenters within the *comprehensiveness of the expressions*. Whereas now Mr. Rogers's *restrictive comment* shut out such from their concurrence with the church of England, which the *discreet laxity* of the text admitted thereto." Church Hist. P. 173.

4. In the sixth article the church declares, that " whatsoever is not read in the scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as

an article of faith." If in these articles there is any unscriptural tenet, we heartily wish that "we were well rid of it." "Our forefathers rejected what they thought was of human invention; and what we find to be so, that escaped them, we, upon their principles, are to reject: otherwise we only exchange one kind of bondage for another." And to say the truth, this performance of Mr. Bowman is in reality the severest libel upon the articles that has ever been published: for if it is proved that they lay us under the necessity of adopting Calvinistical principles, we must renounce our reason and the New Testament.

III. *The Grand Instructions to the Commissioners appointed to frame a new Code of Laws for the Russian Empire: Composed by her Imperial Majesty Catherine II. Empress of all the Russias. To which is prefixed, a Description of the Manner of opening the Commission, with the Order and Rules for electing the Commissioners. Translated from the Original, in the Russian Language, by Michael Tatitcheff, a Russian Gentleman; and published by Permission. 4to. Pr. 10s. 6d. Jefferies.*

A Right reverend author endeavours to prove that the Jews had no knowledge of a future state, and yet subsisted as a people under regulated government. Had his lordship turned his eyes to Russia, he would have seen a more extraordinary paradox, without speculative or problematical reasoning to support it: a people void of all ideas of justice, arts, or civil policy, forming themselves into a great empire, merely because they believed in one man, whose name was Peter. This great personage had not even the pride or antiquity of family to recommend him to the veneration of his subjects, the first monarch of his ancestors being contemporary with James I. of England. The father of that monarch was a priest and a prisoner, his mother a nun by compulsion, and himself no more than fifteen years of age when he was elected to the throne. His son Alexis enjoyed scarcely a moment of his life free from civil insurrection, or foreign wars; but Mr. Voltaire says, he was the first who caused a body of laws to be formed for Russia, though imperfect; a fact which is corroborated by the publication before us. The turbulence of his reign, however, prevented him from carrying any of them into execution. His two eldest sons and successors were weak both in body and mind; and whatever good inclinations they might possess for the reformation of their subjects, they left them the same savages they found them.

Such was the state of Russia when Peter mounted the throne, after the administration of his sister Sophia had rendered the Russians;

Russians, if possible, greater brutes than ever. Fortunately for him, his subjects were so destitute of knowledge in the civil, military, and social arts, that self-love (for so barbarous a people were susceptible of no other principle) induced them to employ foreigners; and Le Fort, a native of Geneva, was the first who awakened Peter to a sense of his native barbarity. We shall not pursue this detail farther; only we shall take the liberty to say, that had not Peter been a greater barbarian than any of his subjects, he could not have executed the prodigious plans he formed for the aggrandizement and civilization of his empire. The sanguinary measures he was forced to employ are shocking to human nature; and he succeeded only by the impressions of terror, and the severity of punishments. By those he abolished some of the capital prepossessions of his people, and rendered them more pliable to the word of command. This was a great deal, and more perhaps than any one monarch ever effected before. He durst not, however, suffer his subjects to know there was any law except what existed in his breast. The courts of justice and the magistrates he appointed were constituted only to save himself trouble; nor durst the members of the inhuman commission which he appointed for the trial of his own son, bring in any verdict but what they knew would be agreeable to his pleasure.

The labours of Peter, his wars, his conquests, and acquisitions, had, however, the happy effect of rendering the Russians docile and tractable; and a succession of able princes or empresses since his time, have kept up a regularity formed by the lights of nature, in the administration of internal justice throughout their empire. It was reserved for her present Russian majesty to enjoy the glory of informing her subjects, that the rules of justice do not depend upon the will of the sovereign; and that they are to be equally proportioned through all the departments of government and civil policy. Her people seem now to be brought to a disposition that relishes those maxims, and the Instructions before us are a plain demonstration that she thinks they may be now entrusted with their own happiness.

The translator, in his preface to this publication, makes a very just eulogium on the reign of Elizabeth Petrowna the Clement; and draws the character of the Russian government from the reign of Peter the Great to that of Catherine II. the present empress who, he says, is placed upon the throne by that best and noblest right, the free united voice and acclamations of a whole people, in the following words:

‘ But as human prudence is too short-sighted to foresee every consequence of a scheme projected by man, the unwearied endeavours of Peter the Great to make Russia the center of the

commerce of the universe, the mighty scheme which he had in view, were productive of numerous evils, which, in his time, were neither thought of, nor consequently attended to. It is a received maxim, founded upon experience, that commerce polishes manners; but, at the same time, it is a truth equally well-founded, that commerce, by supplying the means for luxury, corrupts manners: a maxim which has been hitherto exemplified in every trading nation in the universe. As the introduction of foreign customs and foreign commerce increased, measures alike necessary for raising our navy and polishing our manners, the luxury of foreign nations, with all that train of evils, which are its inevitable consequences, increased too in proportion.

Universal dissipation took the lead, and profligacy of manners as quickly succeeded. Many of the lords, who are the general land-holders, began to squeeze and grind their peasants, to extort fresh supplies for the incessant demands of luxury. The miserable peasant, disabled by the heavy load of taxes, was frequently compelled to abandon his house, and ramble over the whole empire, in quest of means to satisfy the oppressive demands of his rapacious lord, whilst his wretched family was neglected at home, and the lands lay uncultivated. Thus agriculture and population diminished daily, the two greatest evils which can befall a nation; but more particularly fatal to Russia, which contains, by the fairest calculation, more square miles by one full third, than the Roman empire ever did in its greatest extent, under its victorious emperor Trajan.

We shall not repeat to the reader the description of the manner in which the commission for composing a new code of laws was opened at Moscow, on Friday the third day of August 1767. It is sufficient to say in general, that the procession then exhibited was in the highest style of magnificence; and that the speeches delivered by the bishop of Tuer and the metropolitan of Novogorod, though they partake somewhat of the Eastern manner, are so far from being inflated, that they are affecting and eloquent. Those of the vice-chancellor and the marshal, when the empress was presented with the titles of "Catherine the Great, the most wise, the mother of her country," are less ornamented, but very proper for the occasion. The orders and rules for regulating the commission for composing the new code of laws, are well adapted to an assembly of people whom we cannot suppose to be much conversant in the decorum of public meetings. The members consist of the deputies from the high departments of administration, and deputies from the different governments of the empire, which are in number twenty.

‘ The

'The deputies of the districts, in every province, are to be placed according to the date of the time of their appearance in the senate: first, those of the gentry; next, those of the cities; afterwards, those of the gentlemen farmers, and other old servants of the state; and, lastly, those of the common people. The deputies of *our* Cossack-troops are to have their rank with the deputies of that province which they inhabit, after the deputies of the cities, as above mentioned. All the deputies of the Greek profession are to enter the church, and those that are not of the same communion, are to remain at the church-door.'

Thus this assembly may be considered as the parliament of Russia, and the deputies are the representatives of the people. The regulations for their proceedings are very particular, solemn, and orderly, and signed by her imperial majesty.

Next follow the instructions to the commissioners for composing a new code of laws. These instructions are drawn up in the didactic form. They begin with the simple sober principles of the Christian religion, which lead to social happiness and protection under the laws, but particularly adapted to the circumstances of the Russian empire. An absolute power in the sovereign is laid down as the basis of its government, and monarchy is presumed to be the best of all institutions. The most patriot Briton may subscribe to that opinion. But we do not find that even this code of laws, calculated as it is for the good of the subjects, excludes a signioral power from the monarch, which is incompatible with the principles of liberty. Will Catherine II. conform herself to the situation of a British sovereign by resigning the power of doing wrong? Every government must be absolute; but a people must be slaves under a prince who is arbitrary. The king and government of England cannot be arbitrary, because their power is determined by the law, which renders them only absolute, and (as we hinted before) every constitution must be so in the last resort of justice and legislation.

The definition of liberty, in this publication, is excellent. "Liberty is the right of doing whatsoever the laws allow;" but arbitrary power is superior to law; and therefore, according to this definition, no liberty can subsist in the Russian government, supposing the present empress to be succeeded by a bloody, ambitious, capricious, or avaricious tyrant. This is a consideration, however, that ought not to affect the wise and good intention of this amiable princess, because it might perhaps shake the springs of her authority, should she attempt to put it out of the power of her successors to be tyrants.

Among

Among the many excellent reformati^ons of the Russian law intended by her present imperial majesty, the following instructions make a capital figure : and one who reads the history of Peter the Great, could scarcely suppose them to have proceeded from one of his successors.

• The more the number of processes increase in courts of judicature under a sovereign state, the more the jurisdiction is overburthened with decisions; which are sometimes repugnant to each other ; either because, in the alternate succession of judges, some differ in opinion from others, or because the same causes are sometimes well, sometimes ill defended ; or finally, because of the innumerable abuses, which insinuate themselves secretly, and by degrees, into whatever passes through the hands of man.

• This is a necessary evil, which the legislator remedies from time to time, as repugnant to the nature of a moderate government.

• For if any one is obliged to apply to the courts of judicature, such application ought to proceed from the nature of the constitution of the state, and not from the contradiction and ambiguity of the laws.

• In governments where a distinction of persons is introduced, there must likewise be a personal pre-eminence established by the laws. The particular pre-eminence, established by the laws, which is least burthensome of all to the community, is this: to be judged before one of the courts of judicature, preferably to any other. Hence arise new difficulties; that is in order to know which court of judicature a man ought to apply to.

• One frequently hears it said in Europe, that justice ought to be administered in all places, in the same manner as in the Turkish empire. According to this sentiment, no nation under the sun, but that which is plunged in the grossest ignorance, could be capable of having a clear idea of what is essentially necessary to be known by all the universe.

• If you examine with attention all the formalities of the law, you will find, without doubt, many difficulties present themselves, which a citizen must go through when he applies to the law, in order to obtain his property, or to procure redress for some injury he has received. But if you compare these inconveniencies with the liberty and security of the citizens, you will find them extremely trivial; and you will be convinced, at the same time, that all the difficulties, cavils, and delays in the courts of judicature, are nothing more than the price, which every citizen pays for his liberty.

• In

‘ In the Turkish dominions, where very little regard is paid to the property, life, and honour of the subjects, they quickly determine all disputes in *this*, or *that* manner. Amongst them the means of disentangling, and clearing up any knotty affair, are not in the least attended to, provided the dispute be but ended. The Bascha, enlightened at once, orders the bastinado on the soles of the feet to the litigants, just as it strikes his fancy, and then dismisses them.

‘ But in states under a moderate government, where equal attention is paid to the life, the property, and the honour of the meanest citizen, no one can lose his honour or property, without a long and strict examination into the truth. No one can be deprived of life, unless his country itself demands it; but even his country will not take away the life of any one, without giving him leave, first, to employ all the means in his power to defend it.

‘ Where the honour, property, life and liberty of the citizens are carefully guarded, these judicial formalities increase in proportion.

‘ We ought to hear what the defendant has to say; not only to gain a thorough information of what he is accused of, but also to enable him to defend himself. He ought therefore either to answer for himself, or chuse any other person to speak in his behalf.

‘ Some persons think, that the youngest counsellor, in every court of judicature, according to his office, might plead for the defendant; as for instance, the ensign in a company. Another advantage would arise from hence, which is the greater stock of experience, which the judges would acquire by that method, in the discharge of their duties.

‘ Defence here means nothing more, than a full remonstrance to the court of judicature, of whatever can be urged in favour of the defendant, in order for his acquittal.

‘ The laws, which condemn a man upon the deposition of one evidence only, are destructive to liberty. There was a law made in the time of the heirs of Constantine I. by which the single evidence of one man in a high station is taken for sufficient proof of the guilt of the party accused; and, for this reason, the evidence of others, in relation to the very same affair, are not allowed to be heard. By the will of this legislator, the decision was dispatched in a very quick and very strange manner. They decided the affair according to the figure the evidence made, and they judged of his figure according to the dignity of his rank.

‘ Two witnesses are absolutely necessary, in order to form a right judgment: for an accuser, who affirms, and the party accused,

accused, who denies the fact, make the evidence on both sides equal; for that reason, a third is required in order to convict the defendant; unless other clear collateral proofs should fix the credibility of the evidence in favour of one of them.

‘ The evidence of two witnesses is esteemed sufficient for conviction, in every criminal case whatsoever. The law believes them, as if they spoke from the mouth of truth itself.

‘ In the same manner they decide in almost every state, that every child conceived in the time of wedlock is legitimate: the law places its whole confidence in the mother. This is mentioned here on account of the obscurity of the laws in those cases.

‘ The usage of torture is contrary to all the dictates of nature and reason; even mankind itself cries out against it, and demands loudly the total abolition of it. We see, at this very time, a people greatly renowned for the excellence of their civil polity, who reject it without any sensible inconveniences. It is therefore, by no means necessary by its nature..

‘ There are laws, which do not allow the application of torture, except in those cases, where the prisoner at the bar refuses to plead, and will neither acknowledge himself innocent nor guilty.

‘ To make an oath too cheap by frequent practice, is to weaken the obligation of it, and to destroy its efficacy. The kissing of the cross cannot be used upon any occasion, but when he, that takes an oath, has no private interest of his own to serve; as for instance, the judge and the witnesses.

‘ Those who are to be tried for capital offences, should chuse their own judges, with the consent of the laws; or, at least, should have a right of rejecting such a number of them, that those who remain in court may seem as chosen by the malefactors themselves.

‘ It is likewise just, that some of the judges should be of the same rank of citizenship as the defendant; that is, his equals; that he might not think himself fallen into the hands of such people, as would violently over-rule the affair to his prejudice: of this there are already instances in the martial laws.

‘ When the defendant is condemned, it is not the judges who inflict the punishment upon him, but the law.

‘ The sentence ought to be as clear and distinct as possible; even so far as to preserve the very identical words of the law. But if they should include the private opinion of the judge, the people will live in society, without knowing exactly the

the reciprocal obligations they lie under to one another in that state.'

In the preceding quotation the reader cannot help observing the great conformity between the sentiments of her imperial majesty of the Russias, and the practice of the English laws; and indeed, the whole system of justice here proposed, are in the highest degree favourable to the liberty of the subject. The following instructions plainly evince the good sense and enlarged views of their great Autocratrix.

Nothing is so dangerous, as this general axiom: *The spirit of the law ought to be considered, and not the letter.* This can mean nothing else, but to break down the fence, which opposes the torrent of popular opinions. This is a self-evident truth, which is not to be controverted, how strange soever it may appear to vulgar minds; who are more terrified by the least irregularity which happens before their eyes, than by consequences more remote, but infinitely more fatal, which flow from one false principle adopted by a people. Every man has his own particular mode of viewing objects presented to his mind, different from every other. We should see the fate of a citizen changed, by the removal of his cause from one court of judicature to another; and his life and liberty depending upon chance, either from some false ideas, or the perverseness of his judge: we should see the same crimes punished differently, at different times, by the very same court of judicature; if they will not listen to the invariable voice of the fixed, established laws, but follow the deceitful inconstancy of their own arbitrary interpretations.

The disorders which may possibly arise from a *strict* and *close* adherence to the *letter* of *penal* laws, are by no means comparable to those, which are produced by the *arbitrary interpretation* of them. The errors proceeding from the *first* are only *temporary*, and will oblige the legislator to make, sometimes, easy and necessary corrections in such words of the law as are capable of a *double meaning*. However, it will prove a bridle to curb that *licentious* method of *interpreting*, and *deciding* at their *own discretion*, which may prove fatal to every citizen.

If the laws are not *exactly* and *clearly* defined, and understood, *word by word*; if it be not the sole office of a judge, to *distinguish*, and lay down *clearly*, what action is conformable to the laws, and what is repugnant to them: if the rule of *just* and *unjust*, which ought to govern alike the ignorant clown, and the enlightened scholar, be not a *simple question* of matter of fact for the judges; then the situation of the citizen will be exposed to strange accidents.

By

‘ By making the *penal* laws always clearly intelligible, *word by word*, every one may calculate truly, and know exactly the inconveniencies of a bad action; a knowledge which is *absolutely* necessary for restraining people from committing it; and the people may enjoy security, with respect both to their persons and property; which ought ever to remain so, because this is the *main scope* and *object* of the laws, and without which the community would be dissolved.’

These are sentiments which seem worthy the mother of a free people. They contain the system that ought to prevail under an absolute government, and very properly expose the ridiculous doctrine of the spirit of the laws, which has of late been so much in vogue. That spirit, however, remains in England; though it does not rest, as is here supposed, in the arbitrary interpretation of a bench, but in the free uninfluenced verdict of twelve jurymen, who have courage enough to judge of the law as well as the fact, and to pronounce according to what they in their own consciences believe to be true evidence.

The great variety of matter contained in these Instructions does not admit of our following the royal authorefs to every particular institution which they recommend. Some of the facts, particularly with regard to the English law, are mistaken; but the inferences are always humane and equitable. The following quotation is well worthy the attention of every Englishman.

‘ Agriculture is the first and principal labour, which ought to be encouraged in the people: the next is, the manufacturing our own produce. .

‘ Machines, which serve to shorten labour in the mechanic arts, are not always useful. If a piece of work, wrought with the hands, can be afforded at a price, equally advantageous to the merchant and the manufacturer; in this case, machines which shorten labour, that is, which diminish the number of workmen, will be greatly prejudicial to a populous country.

‘ Yet, we ought to distinguish between what we manufacture for our home-consumption, and what we manufacture for exportation into foreign countries.

‘ Too much use cannot be made of this kind of machines in our manufactures, which we export to other nations; who do, or may receive the same kind of goods, from our neighbours, or other people; especially those who are in the same situation with ourselves.

‘ Commerce flies from places where it meets with oppression, and settles where it meets with protection.

• The

‘ The Athenians did not carry on that extensive commerce, which might have been expected from the labour of their slaves, the great number of their seamen, the power which they had over the states of Greece, and, what exceeded all, the excellent regulations of Solon.

‘ In many countries, where all the taxes are farmed, the *collection* of the royal revenues *ruins* commerce, not only by its inequality, oppression, and extreme exactions, but also by the *difficulties* it occasions, and the *formalities* it requires.

‘ In other places, where the duties of customs are *collected* upon the *good faith* of the importers, there is a wide difference in respect of the conveniencies for traffick. One word in writing transacts the greatest business. The merchant is under no necessity of losing time in attendance; nor obliged to employ *clerks*, on purpose to remove the difficulties started by the *financiers*, or be *compelled* to submit to them.

‘ The liberty of trading does not consist in a permission to merchants of doing whatever they please; this would be rather the *slavery* of commerce: what *cramps* the trader, does not *cramp* the trade. In free countries the merchant meets with innumerable obstacles; but in despotic governments he is not near so much thwarted by the laws. England prohibits the exportation of its wool; she has ordained coals to be imported to the capital by sea; she has prohibited the exportation of horses fit for stallions; she obliges ships, which trade from her plantations in America into Europe, to anchor first in England. By these, and such like prohibitions, she *cramps* the merchant; but it is for the *benefit* of commerce.

‘ Where-ever there is trade, there are custom-houses also.

‘ The object of trade, is the exportation and importation of goods, for the advantage of the state: the object of the custom-houses, is a certain duty, exacted from the same exportation and importation of goods, for the advantage likewise of the state; for this reason a state ought to preserve an exact impartiality between the custom-house and the trade, and to make such proper regulations, that these two might never clash with each other: then the people will enjoy their free liberty of commerce.

‘ England has no tariff, or fixed books of rates with other nations: her tariff changes, as we may say, at every session of parliament, by the particular duties which she lays on, or takes off.

‘ Strongly jealous of the trade which is carried on in her country, she rarely engages herself in treaties with other states, and depends on no laws, but her own.

We know not on what authority her imperial majesty has adopted the idea contained in the last article. We believe that England has entered into as many treaties with foreign powers as any nation in Europe ; but we do not recollect any one instance in which the interpretation of those treaties depended only upon her own laws. In admiralty cases, her courts have always been determined by the civil law and that of nations, which are in common to all European states ; and we will venture to say, that in commercial affairs transacted in other countries, an intelligent English judge and jury will always be determined by the laws, usages, and customs of the people among whom the affair in litigation was transacted.

Upon the whole, we shall not hesitate to pronounce, that this publication contains many excellent hints for the improvement even of our own laws, especially in cases of distributive justice ; and that the imperial authoress, by the wise and salutary institutions she lays down, bids fair to atone for the ravages which the forefathers of her people formerly carried into the seats of politeness, literature, commerce, and industry.

IV. *Thoughts on different Subjects*. By J. J. Rousseau, *Citizen of Geneva*. In two Vols. 12mo. Pr. 5s. Crowder.

THOUGH we are far from entertaining any predilection either for the genius, morals, or person of this citizen of Geneva ; yet we cannot refuse the highest approbation of many sentiments contained in the miscellany before us. The author, in speaking of optimism, condemns equally devotees and philosophers ; the former, because they are always interposing divine justice in events merely natural, and the latter, because they are making problems always in the wrong. ‘ I think (says he) things should be considered relatively in the physical order, and absolutely in the moral order : so that the greatest idea I can form of Providence is, that every material being is disposed the best that is possible with respect to the whole ; and every intelligent and sensible being, the best that is possible with respect to itself ; or, in other terms, that for every sensible being it is better to exist than not to exist. But this rule should be applied to the whole duration of every sensible being, and not to some particular moments of its existence, such as human life ; which shews how intimately the question of Providence is connected with that of the immortality of the soul, which I have the happiness to believe. If I refer these arguments to their common principle, they, in my opinion, may be all traced back to that of the existence of God. If God exists, which it is not possible to doubt, he must be perfect ; if he is perfect, he is all-wise,

wife, all powerful and just ; if he is all wise and just, *all is for the best* ; if he is just and all powerful, my soul is immortal ; if my soul is immortal, thirty or forty years of life are nothing to me, and may, perhaps, be necessary for the maintenance of the universe.'

Mr. Rousseau speaking of the Persians, is in many places a little paradoxical. ' Read a love-letter (says he) composed by an author in his closet, or a genius who is desirous of shining from the little fire in his brain ; the letter, to use the expression, seems as if it would burn the paper, but its heat extends no farther. You may be enchanted, perhaps affected by it, but so slightly as to leave the words only to remember it by. On the contrary, a letter which love has really dictated, a letter of a true and passionate lover, will be dull, diffused, long, full of disorder and repetitions : his heart, filled with the passion with which it overflows, returns always to the same thing, and has never done speaking ; like a brisk spring which runs without ceasing, and is never exhausted. No sallies of wit, nothing remarkable : we retain neither words, phrases, nor turns of periods ; we admire nothing, we are struck with nothing. Nevertheless the soul is melted, and we feel ourselves affected without knowing why. If strength of sentiment does not strike us, its truth affects us, and it is thus the heart speaks to the heart. But those who feel nothing, those who possess only the jargon embellished with the passions, know not these kind of beauties, and despise them.'

We are afraid that in the above quotation our author talks rather from philosophy than experience. The expressions of passion are not always dull and diffuse, disordered and redundant. We could venture to produce many examples which prove the contrary, and that passion, instead of hurting, often improves elegance. Was ever mortal in a more mournful situation than Anne Bullen, when the night before her execution she wrote to her husband Henry VIII. that letter which must be for ever the standard of epistolary composition ? She might not, perhaps, be a lover, but she was a wife and a mother, and under sentence of death ; consequently all her passions were interested in what she wrote. In fact, Rousseau knows the properties of his own heart, and those of the friends with whom he is conversant ; he is a judge of the little social commerce in which he has been concerned ; but he has no enlarged ideas of the mental faculties, which he bounds by his own experience and conceptions. These, so far as his knowledge reaches, are precise and accurate ; but he is too confined in his notions of human nature.

In treating on finances and taxes he writes like a citizen of Geneva, without the least knowledge of that national oeconomy which is proper for a great state.

‘ The most important maxim in the administration of the finances, is to labour more carefully to prevent the wants of the state than to augment its revenues. The antient governments did more in effect, with their parsimony, than ours with all their treasures.

‘ The books, and all the accounts of registers, serve less to detect their infidelities than to conceal them; and prudence is never so ready at inventing new precautions as roguery at eluding them. Leave then these registers and papers, and place the finances in trusty hands: this is the only means to have them faithfully managed. Virtue is the only efficacious instrument in this delicate part of the administration.

‘ *Ceteris paribus.* He who has ten times more effects than another, should pay ten times more. He who has barely what is necessary, should pay nothing at all; and the tax upon him who possesses a superfluity may extend, in case of necessity, as far as the whole that exceeds what is necessary. Some will say, that, in respect to their rank, what would be superfluous for a man of a meaner rank, is necessary for them; but this is a fallhood; for a grandee has two legs as well as a clown, and but one belly, no more than him: besides, this pretended necessity is so little necessary to his rank; that if he renounced it for a laudable purpose, he would be the more respected; the people would prostrate themselves at the foot of a minister who went to the council on foot, from having sold his coach to contribute towards a pressing occasion of the state. In short, the laws prescribe magnificence to no one; and neither convenience, or decorum, are a sufficient reason against them.

‘ Let heavy taxes be laid on livery servants, equipages, rich furniture, palaces, and public entertainments of every kind, idle professions of every kind, as dancers, singers, players; and in a word, upon that croud of objects of luxury, amusement, and idleness, which strike all eyes; and which can be the less concealed, as their only use is to be exposed to view; and which would be intirely useless, if they were not seen. There is no fear that the produce of such taxes would be small, from being left to every man's choice, and being laid on things which are not absolutely necessary. To suppose, that after they have once suffered themselves to be seduced by luxury they can ever renounce it, is a proof of a very slender knowledge of mankind: they would an hundred times sooner deny themselves necessaries, and would rather chuse to die of hunger than shame. The increase of expence would be a fresh reason for maintaining

maintaining it; when the vanity of shewing themselves rich would be gratified from the price of the thing; and the expence of the tax; while there are rich people, they will distinguish themselves from the poor; and the state cannot procure itself a less burthensome or a more certain revenue, than from this distinction.

For the same reason, industry would not suffer from an œconomy which enriched the finances, encouraged agriculture, by easing the peasant, and would insensibly bring all fortunes to that mediocrity which constitutes the true strength of a state. I own, the taxes might contribute to make some fashions pass away more quickly; but then, in their room, others would be substituted, by which the tradesman would get money, without any loss to the Exchequer. In short, suppose the genius of the government is constantly to place all taxes on superfluous riches, two things would happen: either the rich would retrench their superfluous expences, which would tend to the profit of the state; in which case the assessment of taxes will have produced the effect of the best sumptuary laws. The expences of the state will, consequently, be lessened with those of individuals; and, the Exchequer will not receive the less for this; because, it will have much fewer disbursements; or, if the rich will not retrench their profusion, the Exchequer will have, from the produce of the taxes, the necessary resources, for the real necessities of the state. In the first case, the Exchequer is enriched by all that expence, which is saved; in the other, it enriches itself still more at the useless expence of individuals. I am of opinion, that whatever is not proscribed by the laws, nor contrary to the customs, and which the government has a right to forbid, it may certainly permit upon paying a duty; and, for example, the government has a right to forbid the use of coaches; it can, therefore, with the greatest propriety, lay a tax on coaches. A wise and useful method of blaining their use, without entirely putting a stop to them. In this case the tax may be looked on as a kind of penalty, the produce of which makes amends for the abuse it punishes.

It has been asserted, that the peasant ought to be taxed. and that he would do nothing, had he nothing to pay; but experience contradicts this ridiculous maxim, in every nation. In Holland, in England, where the cultivator of land pays but very little; and, particularly, in China, where he pays nothing, the land is best cultivated. On the contrary, wherever the labourer is taxed in proportion to the produce of his land, he leaves it untilld, or raises only enough for him to subsist on; for he who loses the fruit of his labour, gains by doing nothing;

and laying a penalty on labour, is a very extraordinary method of banishing laziness.

‘ If it is asserted, that nothing is so dangerous as a tax paid by the buyer, which is, nevertheless, the case in China, where the taxes are more heavy, and better paid than in any other country ; it is certain that the evil is a thousand times worse still, when the tax is paid by the cultivator himself. Is it not attacking the subsistence of the state even at its source ? Is it not labouring as much as possible at depopulating the country ; and, consequently, ruining it at the long run ? for there can be no worse scarcity happen to a nation, than a scarcity of inhabitants.’

It is easy to observe that every maxim contained in this quotation is false, when applied to a free and an opulent country, where there are hoards of riches, which are beneficial only when applied to the purposes of luxury. In England, where the doctrine of financing is better understood than in any other part of the world, the tax upon plate, which, properly speaking, is the only real tax we have upon luxury, brings in little or nothing. The window and the carriage taxes produce large sums ; but they are taxes not so much upon luxury as upon convenience. A man may save money by making use of a wheel machine instead of trudging on foot ; in the same manner a good turnpike road, notwithstanding the heavy taxes attending it, may be proved to be an article of frugality instead of luxury. Our author's thoughts upon beggars are whimsical, and can scarcely be understood in England, where no man can be a beggar but from vice or laziness. Our laws punish beggars ; but they give to the poor as good a right to their daily bread, as the gentleman has to his fortune, or the artizan to his gains.

As the collection before us appears to be for the most part extracted from different works of Rousseau rather than separate essays, we shall not detain the reader with any farther extracts or observations upon them. In general, they discover more true knowledge of nature than of life ; and the writer seems to have no adequate ideas of what we very properly call second nature ; a study which modern philosophers seem too much to neglect, though of the highest importance to mankind, who acquire it chiefly from the theatre.

V. *A practical Treatise on Wounds, and other Chirurgical Subjects; to which is prefixed a short Historical Account of the Rise and Progress of Surgery and Anatomy, addressed to young Surgeons, by Benjamin Gooch, Surgeon. 2d edit. 2 Vols. 8vo. Pr. 14 s. Cadell.*

IN our Review for the month of February 1758, we gave an account of a small volume of *Cases and Practical Remarks in Surgery*, published by this author, which we regarded as a useful performance to practitioners in that art. The present work consists of two volumes, whereof the second is a republication of the treatise above-mentioned, but now greatly enlarged, by the addition of other extraordinary cases and remarks.

The first volume is addressed to young surgeons, whom the author endeavours to excite to an assiduity in the study of their profession, and informs of the opinions both of antient and modern writers on the subjects of which he treats. The practice here prescribed, is drawn from the authority of the most eminent surgeons, and illustrated with many observations and reflections, supplied by the author's long experience and diligent attention to the improvement of surgical knowledge. Among instances of the fatal effects of a concussion of the brain, where only the blood-vessels have been found turgid, without any rupture of them, we meet with the following, in this collection.

‘ A very remarkable case of this kind I had an opportunity of observing, some years ago, by opening the head of a boy, who had received a fall a week before, and who from the time of the accident, till the day before his death, was almost incessantly singing. Upon the strictest examination, I could discover no extravasation or ruptured vessels, but those distributed in the folds of the pia mater appeared very turgid. When this fatal accident happened, the boy was learning psalmody; and it was observed by those who attended him on this occasion, that his voice was more melodious after than before it, and that he sung the tunes as truly. The day before he died he grew comatose, and expired in strong convulsions upon the seventh day after the accident.’

As no satisfactory description of the tumours on the heads of new-born children, is to be found in other physical authors, it may not be improper to insert the account of the nature and cure of that disorder, as delivered by this experienced practitioner.

‘ This kind of tumour proceeds from an extravasation of blood, probably, in consequence of some injury in a laborious, hasty or injudicious delivery; as time should always be allowed for a gradual dilatation of the parts, to admit of the exclusion of the fœtus with safety. It is seldom observed on any other

parts of the head, than the parietal bones; and the extravasated blood is most frequently lodged between the pericranium and the cranium.

' This tumour is generally circumscribed by a ridge, when the extravasated fluid is contained between the cranium and pericranium, and feels as if there was a depression or deficiency of the bone; but the deception is owing to the fluid in the distended pericranium yielding to the fingers, and to the ridge circumscribing the tumour, which may be taken for the edge of the bone, without very accurate examination.

' Some surgeons have looked upon this sort of tumour as an aneurysm proceeding from the inside of the skull; others as a hernia of the brain; but was either of these the case in question, it must appear between, and not upon the bones, as it does; and according to the first supposition, a pulsation would be observed in it. That eminent practitioner, Mons. Le Dran, one of the best and most accurate of the French writers, had very confused ideas of this kind of tumour, as we may see in his first observation.

' The surgeons of the Foundling-hospital, who have had the greatest opportunities of discovering the nature of these tumours, and the best method of cure, from their large experience, say, they generally succeed by opening them, in case the children are otherwise healthy; and that they prefer this method, rather than waiting in expectation of absorption by any other, apprehending that the bad consequences they have seen may proceed from the putrid quality of the fluid, contracted by its stagnation. They make an incision the whole length of the tumour, lay soft dry lint under the edges of the wound, to favour the discharge of the extravasated blood, after pressing out as much as they can without bruising the tender parts, and then apply a pledget of common digestive over the lint, with easy compress and bandage. By this treatment, those gentlemen have assured me, that they very seldom meet with any trouble in the cure, to discourage the practice; but when the blood lies next the bone, very thin scales will sometimes rise and retard the cure a little.

' Some other practitioners, of experience too, whom I have talked with upon this subject, are against opening these tumours; advising the application of compressures, moistened in warm austere red wine, or red wine and vinegar, to be renewed as often as they grow dry, and say they have generally observed, absorption of the fluid to be the effect of this method, without bad consequences: however, should there appear no diminution of the tumour, by regularly pursuing this method a reasonable time, it will then certainly be advisable to open it, lest the
fluid

fluid should be absorbed in a putrid state, or the bone injured by it, whence bad consequences might ensue: and if the bone received an injury originally, the necessity of opening is indisputable.

‘ I have succeeded in some cases by both methods, attending to these circumstances and considerations, to direct my judgment and practice.—I have generally added *Sal. ammon. crud.* to the above mentioned applications.’

In reviewing the second volume, we cannot omit extracting a remarkable instance of the efficacy of the *solutio merc. sublimat. corrosiv.* in removing an opacity of both eyes.

‘ After these papers were sent to the press, a surgeon at Haleworth in Suffolk, brought to me at Doctor D’Urban’s a gardener, who some time before had received a violent blow with a man’s fist upon his right eye, which caused such an opacity of it, as excluded the rays of light; and what added, in the highest degree, to this poor man’s calamity, whose labour was necessary for the support of his family, was, his having also lost all useful sight of his other eye, a great many years, by the like accident, as he informed us, notwithstanding the utmost care of a good surgeon to prevent it.

‘ In the present case other proper means having also proved ineffectual, I strongly recommended the trial of the mercurial solution, from the extraordinary efficacy I had observed of it; but did not the least expect it would have any effect upon the old case: however, in a few weeks he began to be more sensible of impressions from luminous bodies in that as well as in the other eye; and after a regular perseverance in the use of the medicine about two months, he was restored to such a degree of sight as to enable him to write legibly and to pick up pins thrown upon the floor, which proofs he gave us; but what astonished us most of all, he positively declared that he could see better with that eye of which he had been long blind than with the other.

‘ There still remain partial opacities in both eyes, and the visual rays not entering in their true direction, nor being properly refracted, vision is indistinct and imperfect. He sees objects to the greatest advantage when he looks down upon them,

‘ During the use of the medicine he was let blood now and then, living upon a cool diet, had his body kept open, and drank proper diluents very liberally; a seton was also drawn into his neck; from which I have often seen very good effect in inflammations of the eyes*.

* ‘ I have seen singular good effects from giving a medicine of this nature, in very small doses as an alterative, in other as well as in these and venereal cases, by continuing it a long while,

This collection furnishes likewise an account of a stone extracted from a man, by the operation of lithotomy, which weighed near fifteen ounces, and is, perhaps, the largest on record, taken from a living subject. The effect of the topical applications to the incision, being prevented by the constant drilling of the urine, the wound continued in a foul and incurable condition during six years, which the patient survived the operation. The expedient of the unhappy sufferer in this miserable situation, deserves to be related. He tempted a little favourite dog to lick the parts; who, in a short time, was so well instructed in his business, that whenever his master lay down, and uncovered them, he immediately went to work with his tongue. Soft dry linen cloths were then applied to the wound, which afforded more ease than all the remedies that had been used. 'As long as the patient lived, says the author, his dog was his surgeon, and kept the wound tolerably clean and easy.'

The last quotation we shall select from this performance, is of the cure of the thrush, which we are the more induced to recommend to the public attention, as being authorised from experience to confirm the efficacy of the remedy proposed.

'As I think no person should keep to himself the knowledge of what may prove beneficial to mankind, I publish in this manner the following medicine, which I know, from much experience, may be relied on in the cure even of the worst kind of thrush in bad fevers; though indeed I have made no secret of it, but have mentioned it, as opportunity offered, to all my medical acquaintance, after I was so fortunate as to make a discovery of it above twenty years ago. It had long been in the possession of a woman, who was sent for far and near upon this occasion, with constant success, to which I had often been a witness. This induced me to offer her a considerable gratuity to divulge the secret, but though she refused to do so, I have undoubted evidence, that the medicine I here mention is the very same as her's.

'Its composition is borax and honey; the proportion of a dram of the borax in very fine powder to an ounce of pure honey, just

while, where I have had reason to believe the cause of the disease was an obstruction of the minutest order of vessels; preparing the medicine in such a manner as to be given by drops, in some appropriate vehicle agreeable to the stomach, observing the same general rules that have been mentioned during the course. From my own experience I am convinced, the most proper time of taking this medicine in such cases, is at the patient's going to bed; it generally raises a gentle diaphoresis.'

of such consistence as to suspend the powder, is sufficient to answer the end in common cases, but in some, I have put in two drams, never more. I direct the patient to take a tea-spoonful or two of this linctus every hour, after stirring it well together, swallowing it leisurely, and in such a manner as it may spread itself all over the mouth and throat, I have seldom known a bad thrush resist the power of this medicine more than two or three days regular use of it. After the thrush is removed, the patient sometimes complains of a smarting and tenderness of the parts, which are soon eased by frequently holding in the mouth a mucilage of *Sem. Cydon.* or a solution of *pulv. e Trag. comp. in aq. Rosar. damascenar.* to a mucilaginous consistence, sweetened with *Syrup. Mororum*: or by the use of a smooth emollient gargarism.—I have sometimes ordered the borax to be mixt with clarified honey and currant-jelly equal parts, instead of honey alone, and in that manner it makes a more agreeable medicine. Where there is a peculiarity in the constitution that honey disagrees, the borax may be mixt with either black or red currant-jelly, and *Syrup. moror.*

‘ This medicine, made milder, has also been found by experience, very beneficial in the thrush attending infants.’

On the first publication of this author's collection of cases and remarks, we observed that it might be an useful Vade Mecum to all practitioners in surgery. Though it is now swelled to too large a size to be still intitled to that appellation, it has increased, not diminished in utility; and being united with a capital treatise on wounds, merits a place in every medical library.

VI. *A new and correct Edition of the Book of Common Prayer, and Administration of the Sacraments, and other Rites of the Church of England. In which certain Alterations and Amendments are most humbly offered and recommended. To which is prefixed, A Letter to the most reverend the Archbishops, and the right reverend the Bishops of the Church of England. By a Priest of the same Church.* 8vo. Pr. 5s. Fletcher.

WHEN we consider, that it is now two hundred and twenty years since the greatest part of the Liturgy was compiled; that ever since, it has been exposed to the severest examination, and the most malevolent criticism; we shall not be surprised to find, that defects and improprieties have been discovered in its composition. Perfection was not to be expected, unless it had been indited, as some have boldly said it was, by the Holy Ghost. The prayers which compose this venerable system of devotion are written with an admirable simplicity, and, considering

considering the state of our language in the reign of Edward VI. with an extraordinary purity of stile; yet every competent and impartial judge must acknowledge, that some passages might be expressed with more propriety*, grace, and dignity; some exceptionable sentiments might be corrected; and some of the offices disposed in a more uniform and regular manner. In these points the author of the work before us has attempted to make improvements.

In a prefatory letter addressed to the archbishops and bishops he has given their lordships an account of his performance, with the motives which induced him to undertake it; and has endeavoured to vindicate a revival of the Liturgy against some popular objections.

The Book of Common Prayer, and the amendments he proposes, are printed on opposite pages; and some notes are occasionally subjoined, in which he gives his reasons for altering the established form, where they were not sufficiently obvious, or where the importance of the alteration required a particular explication.

In this new edition, he has endeavoured, he says, 'to express himself with that easy dignity, and unaffected purity of stile, which are so beautifully conspicuous in the original:' for he observes, 'that a correct simplicity, and elegant familiarity of diction, is the precise model of devotional phraseology.'

This notion is unquestionably just.—Let us then proceed to enquire, how the author has succeeded in his design.

** The Exhortation.*

'Dearly beloved brethren, the scripture directs us in numberless places to acknowledge our manifold sins and iniquities, before the face of Almighty God, our heavenly Father; and, without presuming to deny or to disguise the same, fully and freely to confess them with humble and penitent hearts; that thereby we may obtain forgiveness, from his infinite goodness and mercy in Christ Jesus. And although we ought at all times to own, and to lament our unworthiness in the sight of God, yet it is especially our duty to do so when we assemble to

* The following collect will be sufficient to exemplify the truth of this assertion. "O God, whose nature and property is *ever* to have mercy, and *to forgive*, receive our humble petitions; and *though* we be *tied* and *bound* with the *chain* of our sins, *yet* let the *pitifulness* of thy great mercy loose us, for the *honour* of Jesus Christ, our Mediator and Advocate."

* See Crit. Rev. Vol. xxviii. p. 191.

discharge

discharge the public and important offices of our most holy religion; to return thanks to him for the many and great blessings we have received at his hands; to celebrate his praise; to hear his most sacred word; and to pray for all things convenient and necessary as well for the body as the soul. And therefore I beseech all you, who are here present, to accompany me to the throne of grace, with humble hearts, and devout voices, and to join me in general confession of our sins and offences.

In some places, we will allow, the old Exhortation is not improperly corrected; but we cannot pretend to say, that there is any superior elegance in this production. The concluding sentence is extremely awkward: and there seems to be an absurdity in applying devotion to the voice.

** The general confession.*

* Almighty and most merciful Father; We have all gone astray from thy ways like lost sheep; We have followed too much the imaginations and desires of our own hearts; We have in numerous instances transgressed thy holy laws; We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; and there is no righteousness in us. But, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, who confess their faults; Forgive thou them who are penitent; According to thy gracious promises declared unto mankind by and in Christ Jesus our Saviour: And grant, O most merciful Father, for his sake, That hereafter we may live soberly, righteously, and godly in this present world, To the salvation of our souls, and the glory of thy holy name. Amen.

The old expression—*We have erred and strayed from thy ways*, is, in our opinion; more elegant than the phrase which is substituted in its place. *Erred and strayed* in this passage do not appear to be synonymous words: the first implies an accidental, the second an habitual deviation. *By and in Christ* is a nauseous piece of logical formality, totally unnecessary in compositions of this nature.

It has been frequently observed, that there is a small impropriety in the prayer for the clergy and people; that there is no reason why the Deity, on that occasion, should be said to *work great marvels*. Our author expresses the preamble in this manner: 'Almighty and everlasting God, who in thy gracious goodness hast appointed pastors for the government and protection of thy flock, send down, &c.'

In the Litany we pray, that "God would deliver us from lightning and tempest; from plague, pestilence, and famine; from

from battle and murder, and from sudden death." *Plague* and *pestilence* are tautological terms; and our author, with many others, is of opinion, that a sudden dissolution is not always a calamity. He has therefore expressed this deprecation in the following terms:—"From all dangers in storms and tempests; from the calamities of war, pestilence, and famine; from spiritual security, and unfitness for death."—We do not, however, perceive the reason why this writer has not thought proper to deprecate a violent death, which is implied in the original by the word *murder*; nor can we see any difference between *storms* and *tempests*.

"By thine agony and bloody sweat; by thy bitter passion and crucifixion; by thine ignominious, but precious death; by thy glorious resurrection and ascension; and by the wonderful effusion of the Holy Ghost."

'Here, says he, I have dropped the word *burial*, as an unsuitable adjunct to the epithet *precious*. Besides, the sepulture of our Lord, is, at most, a circumstance of inferior consequence, the mention of which in this place seems to impair the dignity of a most noble climax.'

'May it please thee, O Lord God, to bless, support, and defend thy holy catholic church; and especially that pure and reformed part of it, the churches whereunto we belong.'

The latter part of this petition is not agreeable to that *universal* benevolence which the gospel recommends. There is, besides, an impropriety in supposing, that several churches are included in one church.

'May it please thee to protect, succour, and defend all those who are in any danger, necessity, or tribulation; all travellers by land or by water; also pregnant women, and women in labour; all sick and infirm persons; all young children; all prisoners and captives.'

The word *pregnant* in this petition has a vulgar sound; and there is a tenderness in these words—*Shew thy pity upon all prisoners and captives*—which is destroyed by the alteration.

The chief exceptions which have been made to the collects, are, that some of them are too general; that in others there is little or no connection between their introduction, and the matter of their request; and in many still less between them and the epistle and gospel to which they are prefixed. These objections are obviated in this edition.

'The Collect for Trinity-Sunday.

'O holy, blessed, and glorious Trinity, give grace, we most humbly beseech thee, to hold the great mystery of our faith in a pure conscience; that we, submitting our weak and finite understandings

understandings to thy written word, and our corrupt wills and affections to thy righteous laws, may evermore serve and please thee, who livest and reignest one God, but three persons, world without end. Amen.'

This is Athanasianism in the true sublime! No Christian will refuse his assent to the written word. But, in the estimation of some people, this is not sufficient. They require the reader to submit his understanding to *their interpretations*. Our author, however, speaking of the Athanasian creed, very candidly allows, that it is rather calculated to countenance an enemy, than either to make, or confirm a friend. Be these things as they may, it is to be wished, that controverted points of divinity were excluded from every system of devotion.

The charge in the matrimonial service is expressed in this manner:

'I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, if both or either of you know any just cause why you should not be joined together in matrimony, now freely to confess it. For, assure yourselves, no marriage is lawful in the sight of God, but what is agreeable to the rules of his holy word, and the laws of this land, grounded thereupon.

Thereupon! Is it possible that a writer, who pretends to have made alterations 'for the sake of the more easy flow and smoothness of the period,' should conclude an address with this unharmonious, this obsolete, this contemptible word!

This declaration—*With this ring I thee wed, &c.* is certainly very indelicately expressed; and our author has observed, that the latter part seems not to be proper with respect either to place or person. It becomes, he thinks, the mouth of the priest only; who afterwards, in the most solemn manner, pronounces the parties concerned to be man and wife, *In the name of the Father, and of the Son, and of the Holy Ghost*. He has therefore substituted the following words in the room of the ancient form—'This ring be the token of the matrimonial covenant betwixt me and thee'—which seem to be sufficient.

Before we quit this performance, we must observe, that the author has made several very sensible observations in his notes; and has suggested many things, which will deserve attention, if ever the Liturgy should undergo a public revival.

But though he has made some judicious corrections in every part, yet he frequently reminds us of this expression in the evangelist—'No man having drunk old wine, straightway desireth new: for he saith the old is better.'

VII. *Memoirs of the House of Brandenburg from the earliest Accounts, to the Death of Frederick-William, the present King's Father. To which are added six Dissertations on various Subjects. By the present King of Prussia. In 2 Vols. 12mo. Pr. 6 s. Nourse.*

THE manner of writing history introduced by Voltaire, and adopted by his Prussian Majesty, however pleasing or (as their admirers call it) philosophical it may appear, is of the most dangerous tendency, when executed by authors whose opportunities of information, and accuracy of judgment, are not superior to the rest of mankind. The lumping together the proceedings of a tedious negotiation, or the operations of a laborious campaign, may save a great deal of trouble to the reader: but if the abridgment is not drawn up from real facts, and with the utmost precision, the reader's information must be mislaid, and his ideas perverted. Mistakes arising from general historical positions, are of much greater prejudice to truth, than the mistaking particular facts, as the latter affects only a part, but the former the whole.

The royal author of these Memoirs very elegantly says, that it is with histories as with rivers, which are of no consequence till they are navigable. This is a smart observation; but is it always true? Are small rivers of no consequence to the improvement, fertility, conveniency, and beauty of a country? Is not this general position too peremptorily laid down?

We agree, that the antient history of Brandenburg deserves to be thrown into a groupe, where the features of only one or two principal figures are discernible, as drawn by our royal author; but the historians of other great German houses have marked many of them very strongly; too much so, perhaps, to be recognized by their great descendent.

Our royal author, in the 18th page of the 1st vol. of the translation before us, brings us into the company of the Elector Joachim III. who embraced the doctrine of Luther in the year 1539. He thinks that the Hussites, and the new converts of Bohemia, shook off the papal yoke merely from a spirit of independence and mutiny, and made use of the liberty of their consciences as a cloak to cover the crime of their revolt. He tells us plainly, that the reformation of religion in Germany, was owing to the love of gain; in England, to that of a woman; and in France, to that of novelty, or perhaps of a song.

These are bold assertions; and perhaps, had his majesty deigned to consult minor historians as to the facts, from which all general assertions ought to be deducible, he would have found some reason not to have been so very hasty in his conclusions.

The particulars of the history of the Bohemian wars, and the civil as well as religious oppressions which that people lay under from their tyrants, entitled their revolt to a better term than that of a crime. A more intimate acquaintance with the history of England, might likewise have disabused his majesty as to that vulgar mistake of the English reformation being owing to Henry VIIIth's passion for Anne Bullen. The histories of the Albigenes and Waldenses, which are extremely well authenticated, prove that thousands of French subjects were burnt by scores and hundreds, for embracing the doctrine of the Reformation, several centuries before Calvin was born. We have been the more diffuse on this head, to illustrate the danger we have hinted at, that of drawing general conclusions from partial or arbitrary evidences.

John Sigismund is the first prince of the house of Brandenburg under whom its history becomes interesting, by his having acquired Prussia, and the succession to the duchy of Cleves, which fell to him in right of his wife. He resigned his dominions in 1619 to his son George-William, whose reign was very unfortunate, especially during the invasion of Germany by Gustavus Adolphus. It is only doing justice to the candour of our royal historian to transcribe his character of this prince.

We cannot, without offending the laws of equity, charge George-William with all the misfortunes that happened to him. He was guilty however of two very capital mistakes. One was, his not raising an army of 20,000 men, which he was able to maintain, and which would have enabled him to support his rights to the succession of Cleves, and might have been still more usefully employed in the defence of his country: The other was his placing so unlimited a confidence in his minister the count of Schwartzemberg, who had sold himself to the Imperial court; and whose ambitious views tended even to render himself master of the Marck. The complication of odd conjunctures this prince was in, left him only the liberty of chusing the least of two evils. He was under a necessity of chusing between the Imperialists and the Swedes, which he would prefer as friends or masters. The edict of restitution, the designs of the Imperial court upon Magdeburg, and liberty of conscience, ought naturally to have inspired George-William with an aversion to Ferdinand II. but by joining with the king of Sweden, whose intention was to acquire Pomerania, he became subservient to his enemy in depriving himself of his just inheritance. On the one hand he was greatly displeased with the emperor's severity, which induced him to listen to the insinuating artifices of the Swedes; and on the other, he was provoked at the Swedish usurpations, which made him apply to the court of Vienna

Vienna for succour. This ticklish situation was the cause of his changing sides continually, and joining with the strongest; and the inconstancy of fortune, which alternately favoured the Swedes and Imperialists, did not give his allies even time to protect him.'

The favourite character of his Prussian majesty, is that of Frederick-William, son to George-William. ' Frederick-William (says he) was born at Berlin the 6th of February 1620. He was surnamed the Great, and was really so. He was a prince that may be said to have been formed by heaven, to redress by his vigilance and activity the disorder and confusion, into which his territories had been thrown by the indolence of the preceding reign; to be the restorer and defender of his country; and the glory and honour of his family. Nature seemed by mistake to have united in his person the soul of a great king, with the moderate fortune of an elector: and indeed his spirit was much superior to his station. Europe in him beheld a prince, whose actions displayed the noble soul, and the superior genius; one while tempered by prudence, another time bearing that character of enthusiasm, which forces our admiration; a prince, who constantly repaired his losses, without foreign succours; who formed all his projects himself, and put them in execution; who by his wisdom retrieved a desolated country; by his policy and prudence acquired new territories; by his valour assisted his allies, and defended his people; a prince, in fine, who was equally great in all his undertakings.'

The history of this prince is, we think, executed in a most masterly manner, and with a freedom as well as impartiality, which does honour to his great descendent, who thus pursues his character.

' Frederick-William was endowed with all the qualifications requisite to form a great man, and Providence furnished him with the proper occasions of displaying them. He gave instances of his prudence, at an age in which unruly and fiery youth give generally only marks of licentiousness. He never exerted his heroic valour in the pursuit of any base design; but employed it constantly in defence of his territories, or in the assistance of his allies. He was warm and prudent, qualifications that rendered him a great politician; he was industrious and humane, virtues, which rendered him a great prince. He was insensible to the dangerous charms of lawless love, and had no other weakness, but for his wife and wine. His fiery temperament rendered him subject to transports of choler; but if he gave way to the first motion, he always checked the second; and his generous heart abundantly repaired the mistake, which his natural impetuosity made him commit. This prince was

kind, magnanimous, charitable, humane, and naturally inclined to virtue; he was the restorer and defender of his country, the founder of its power, the arbiter of the several princes his equals, and the honour of his nation. A plain narrative of his life is his greatest panegyrick; whoever would attempt to embellish the story, would only diminish its beauty. To touch his laurels would make them wither.'

His majesty has drawn a long and laborious parallel between his great ancestor and Lewis XIV. to which we must refer our reader; tho' we cannot think it executed with the judgment and political abilities of a Plutarch. On this occasion he tells us, 'That Europe had granted the surname of Great to three sovereigns, who reigned almost at the same time, namely, Cromwell, Lewis XIV. and Frederick-William. To Cromwell, for having sacrificed every civil duty to the desire of reigning; for having prostituted his talents which instead of being useful to his country, were subservient only to his ambition; for having concealed his impostures under the mask of fanaticism; for having enslaved his country under a pretence of fighting for her liberties; for becoming the executioner of his king, whom he sacrificed to his fury: to Cromwell, a bold, cunning and ambitious man, but unjust, violent, and void of virtue; a man, in fine, who had great qualities, but never a good one. Cromwell therefore did not deserve the surname of Great, which is due only to virtue.'

We do not recollect any work of reputation, or indeed any established custom, that ever gave Cromwell the epithet of Great; and a prince who writes history with the spirit of a philosopher, might have remarked, that Cromwell was so far from being a great sovereign, that he grossly mistook his own interest, and that of the people he governed, by being the dupe of Mazarine, and laying the foundation of the French greatness, which for half a century endangered the liberties of all Europe.

Our author is very free in exposing the ambition, weakness, and vanity of Frederick, the first king of Prussia, who was flattered (says he) 'only with the externals of royalty, with the pomp of scenery, and with a kind of irregular self-love, which takes a pleasure in making others sensible of their inferiority. But that which was the effect of a childish vanity, turned out afterwards a master-piece of politics: for the regal dignity rescued the house of Brandenburg from that state of servitude, in which the house of Austria had hitherto kept the princes of Germany. It was a kind of bait, which Frederick flung before all his posterity, by which he seemed to say to them,

“ I have procured you a title, shew yourselves worthy of it; I have laid the foundation of your grandeur, it is your business to raise the superstructure.”

This is paying a delicate, but a very just compliment to the royal author himself.

The second volume of this work begins with the history of Frederick-William, the last king of Prussia, who was born in 1688; so that he was about three years younger than George II. of Great Britain. His son and successor has taken uncommon pains to embellish his character, and to exhibit it in a light very different from that in which it has hitherto been considered. His Prussian majesty, it must be acknowledged, has in this respect discovered great historical address and abilities. He does not conceal the plain frugal manners of his father, his severity, his circumspection, and what we may call his selfishness; but he artfully, and we believe very truly, represents those qualities as being necessary for repairing the waste both of men and money, which the Brandenburg dominions had undergone during the late reign. Nothing can be more certain, than that the provident cares and parsimony of Frederick, even below the rank of a private gentleman, laid the foundation of his son's glory and greatness. His majesty's acknowledgment of this, and the encomiums he bestows on his father, are the more generous, as it is well known with what severity our royal author and his friends were treated during that reign.

Frederick-William (says he) obtained, that Lewis XIV. should acknowledge his royalty, and his sovereignty of the principality of Neuchâtel, and guarantee to him the countries of Gueldres and Kessel, by way of indemnification for the principality of Orange, which he renounced for himself and his descendants. France and Spain granted him, at the same time, the title of Majesty, which they still refused to the kings of Denmark and Sardinia.

At the return of peace, the king applied himself entirely to the interior administration of his territories. He exerted himself to regulate his finances, the police, the courts of justice, and the army; departments which had been equally neglected under the preceding reign. He enjoyed an active mind in a vigorous body. There never lived a man so capable of entering into every branch of business: but then, if he stooped to little things, it was from a persuasion, that great things are only the combination of many little ones. He referred his undertaking to one general plan of policy, which he had formed to himself, and, in labouring to bring every part to the utmost perfection, he only aimed to perfect the whole.

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He abolished all useless expences, and stopped those canals of profusion, thro' which his father had misapplied the resources furnished him by the prosperity of his subjects, to vain and idle purposes. The court was the first to feel the effects of this reformation. He retained but a few persons essential to his dignity, or useful to the state: of one hundred chamberlains, in the service of his father, he kept but twelve: the rest took to the army or the cabinet. He reduced his private expences to a very moderate sum, saying that a prince ought to be sparing of the blood and substance of his subjects. In this respect, he might well be considered as a philosopher on the throne, and quite the reverse of those great scholars, who make all their barren knowledge consist in the speculation of such abstract matters as seem to elude our enquiries: he himself gave examples of a frugality and austerity worthy of the earliest periods of the Roman republic.—Averse to pomp and parade, and all the imperious trappings of royalty, he, with a virtue which might do honour to a Stoick, denied himself the most common conveniences of life. Thus his great simplicity of manners and frugality formed a perfect contrast with the haughtiness and profusion of Frederic I.

The political ends of this prince in his interior arrangements, were to render himself respectable to his neighbours, by keeping up a numerous army. He had learned, from the example of George-William, how dangerous it is for a prince not to be always in a condition to defend himself; and from that of Frederic I. whose troops were ever more at the direction of the princes who paid them than at his own, that a sovereign is only respected in proportion as he can render himself formidable by his intrinsic power. Tired with the humiliations which Frederick I. often suffered, sometimes from the Sewdes, and sometimes from the Russians, who made, with impunity, a thoroughfare of his dominions, he resolved to screen his subjects effectually from the bad consequences of any future quarrels amongst his neighbours; and, at the same time, enable himself to support his claims on the succession of Bergue, now on the point of becoming the bone of contention, by the daily expected death of the Elector Palatine, the last prince of the house of Neubourg. The public seem to think, that the prospect of a military government was not of the king's own forming, but that it had been suggested to him by the prince of Anhalt; for my part, I am far from adopting this opinion, because I know it to be false; and that a mind so superior as that of Frederick-William could not but penetrate and comprehend the vastest objects; and judge better of the true interest of his dominions, than any of his ministers or generals.

Supposing it lawful to consider the greatest schemes as the children of mere chance, we may safely affirm, that some English officers put Frederick-William upon forming those plans, which he afterwards carried into execution. This prince, in his youth, served in Flanders; and, during the siege of Tournay, at which he was present, happened to fall in with two English generals, engaged in a warm debate; one of them maintained, that the king of Prussia would find it a difficult matter to maintain fifteen thousand men without foreign subsidies; the other, that he could maintain twenty. The young prince, all on fire, put an end to the dispute by saying, "The king, my father, may maintain thirty thousand, if he pleases." The Englishmen considered these words as the folly of an ambitious young man, fond of exaggerating the advantages of his country: but Frederick-William, when king, proved he was even better than his words; for by a proper administration of his finances he contrived, the very first year of his reign, to maintain fifty thousand men, without any foreign subsidies.

But tho' this division of the work is extremely well executed, other parts bear evident marks of credulity and misinformation. From the year 1715, these Memoirs are continued by way of annals. We are told, that Frederick-William could not help shedding tears, on receiving the news of the premature death of Charles XII. He did justice to the great qualities of this prince, whose enemy he became with concern, and almost in spite of himself. In describing the great events of 1724, the royal historian gives us the following memorable strictures of his father.

"There are few periods of history which, in proportion to their duration, contain so many examples of humbled ambition. The falls of Gortz, Alberoni, and Law, were equally sudden with their rise: but ambition is a stranger to reflection; and often trips, by walking in a road bordered with precipices. The North and South benefited equally by the downfall of Gortz and Alberoni: the peace, which the king was negotiating at Stockholm, was at last concluded: on this occasion, his moderation made him lose sight of his interest. D'Ugen, like all other ministers, was continually representing to him, that he ought to avail himself of every advantage; and that by holding out a little, he might oblige Sweden to cede him the island of Rugen with the town of Wolgast, and the Danes to grant him an exemption from the Sound dues. The king's answer to these remonstrances of his minister is to be found in the archives, in his own hand-writing. "I am satisfied, said he, with the portion I enjoy by the grace of heaven; and shall never think of aggrandising myself at the expence of my neighbours." He paid

paid the Swedes two millions for the indented part of Pomerania; so that the acquisition was rather a purchase than a conquest.

The reader may, perhaps, be pleased with the following animadversions relating to the year 1726.

This year proved fatal to prime ministers. The duke of Ripperda was stripped of his employments, and then put under arrest at Madrid, for having concluded the treaty of Vienna; but he made his escape, fled to the king of Morocco, and died soon after. The duke of Bourbon's fate, though not so melancholy, differed but little from it: he was banished, through the intrigues of the ancient bishop of Frejus, preceptor to the king, who succeeded him as prime minister, and was created cardinal. The first use the minister made of his power was to reduce the heavy taxes with which the people were burthened: he did the king's finances as much service, by introducing economy into that department, as mischief to the military, and particularly the marine, which he neglected. Supple, timid, and crafty, he filled his ministerial functions with all the vices of a priest; so true is it, that though employments may make men look fine, they cannot change them! We may add to these disgraces, the election and fall of Maurice, count of Saxony, promoted to the ducal crown of Poland, by the consent of the states, and driven from his country by the arms of the Russians. It is this count de Saxe, whom we have since seen make so great a figure at the head of Lewis XVth's armies, and whose great qualities are worth the noblest extraction.

This year Europe lost two crowned heads, one of them the empress Catherine, who was succeeded by Peter Alexiowitz, grandson of Peter I. then a child, in the hands of some Boiards, who were attached to the old customs of the nation; and thereby prepared for him a perpetual minority. The other was George I. who was succeeded by his son George II. Frederick-William and George II. though brothers-in-law, and in a manner brought up together, could never endure each other, even when children. This personal hatred, and settled antipathy, had like to have proved fatal to their subjects. The king of England used to stile the king of Prussia, *my brother the serjeant*; and the king of Prussia the king of England; *my brother the player*. This animosity soon infected their dealings, and did not fail to have its influence on the most important events. Such is the wretched condition of mortals, to be governed by men who are themselves governed by their most trifling passions; and to be the sport of events, which, however puerile in themselves, prove often the occasion of the greatest revolutions!

We perceive nothing reprehensible in the freedom with which his majesty treats cardinal Fleury's character; because we believe it to be just; but the information given us concerning the early antipathy between the two royal cousins, is in a great measure new; and, as we have it from such unquestionable authority, serves to account for many of the political phenomena of those days. The reason for calling his Prussian majesty a Serjeant, is obvious, from his minute attention to military discipline; but we are ignorant why his Britannic majesty was stiled the Player. Our author's character of the famous count Seckendorf is drawn with unusual boldness and spirit. 'This man (says he) served at one and the same time, in the Imperial and Saxon troops; to the most sordid interestedness, he united the coarsest and most rustic manners: he was by habit so inured to lying, as to have lost all sense of truth. His soul was that of an usurer, sometimes animating the body of a foldier, and sometimes that of a negociator.' We must acknowledge, that such of the transactions of this period as have already been transmitted in common histories, receive, by the manner in which his majesty handles them, the graces of novelty; but it is easy to perceive, that the pen is held by the son of Frederick II. and the head of the Brandenburg family.

'England, (says his majesty) in treating of the war 1733, had no hand in this war; but then she was on the point of being equally shaken by domestic troubles. George II. had formed the scheme of rendering himself absolute in Great Britain: but this was not a thing to be compassed by open force; but privately, and by bye-methods. To introduce the excise in England, and fetter the nation, would have been one and the same thing; since it would give the king a sure and stated revenue; with which he might have augmented his forces, and confirmed his power. Walpole having proposed the introduction of the excise to some members of the parliament, on whom he thought he might depend, they declared, that what pay they received from him, was for subscribing to their usual run of extravagances, and not to such an extraordinary one as that for which he now required their votes. Notwithstanding these representations, Walpole moved the affair in parliament; and harangued with so much eloquence as to carry his point, in spite of Pultney and the cabal which opposed the court: his victory appeared so compleat, that the bill for the excise passed by a great majority. The next day, there had like to have been an insurrection in the city: the lords and the principal traders addressed the king, to desire the suppression of the bill. Though care had been taken to surround the house with guards, the populace gathered about it in great numbers;

filled the air with seditious cries; and even began to insult the king's officers; insomuch that nothing was wanting but a head to make an open rebellion. Walpole, who now saw that this was like to become a serious affair, thought it high time to pull in. He immediately cancelled the bill, and issued from the parliament disguised in an old cloak, and crying out, *Liberty, liberty, and no excise!* He found the king at St. James's, arming himself cap-a-pee: he had already put on the beaver he had worn at Malplaquet; was trying the sword with which he had fought at Oudenarde; and was for putting himself at the head of his guards, assembled in the court of the palace, in order to support with firmness his excise scheme. Walpole had much-a-do to moderate his impetuosity: he represented to him, with all the generous boldness of an Englishman attached to his master, that this was no time for fighting; but to chuse between the bill and the crown. At length the excise scheme fell to the ground; and the king, greatly dissatisfied with his parliament, began to think more reservedly of his authority, of which he had like to have made so sad a trial. It was these domestic troubles which hindered England from intermeddling this time in the war of Germany.

We shall not scruple to pronounce, that the above quotation is penned in the most vulgar stile of credulity, and an insult, equally false as malignant, upon the memory of the venerable prince whom it traduces, owing undoubtedly to the royal author's being misinformed. In the first place, tho' the excise scheme was thought to be a dangerous expedient, yet none of the great men who were then in the opposition, opposed it as tending to render the king absolute in Great Britain. In the next place, many of the best English patriots (nay some who then opposed it) have been since heard to wish that it had succeeded; and some branches of it have been introduced, and are in force, at present, without any sensible inconvenience to the subject. As to the other facts here alledged, many gentlemen still living know they are not founded in truth. The bill for the excise passed by a majority of only thirty-six, which in an English house of commons, consisting of above five hundred and fifty members, is thought to be none, when on the side of the minister in an unpopular question. The lords and principal traders never addressed the king to suppress the bill; nor could he have the least concern in the affair, while it was before the house of commons. The house never was surrounded with guards, nor did Walpole ever disguise himself, or escape by crying out, "*Liberty! liberty! and no excise!*". As to the personal ridicule upon George II. it is equally absurd and below contempt. All therefore which is true in the preceding quotation is, that

the merchants of London appeared in considerable numbers to solicit the members of the house very warmly to vote against the excise scheme, and that Walpole found it so unpopular, that he thought proper to drop it.

We shall take our leave of these Memoirs with the following account of the death and character of the royal author's father.

His dropsy at length increased to such a degree as to carry him off the 31st of May, 1740; and he met death with all the resolution of a philosopher, and all the resignation of a christian. He retained the most admirable presence of mind to the very last moment of his life; ordering his affairs as became a statesman, examining the progress of his disorder with the skill of a naturalist, and triumphing over death like a hero. He married, in 1707, Sophia Dorothea, daughter to George of Hanover, who since succeeded to the British throne. The children of this match were Frederic II. who succeeded him, the three princes Augustus-William, Lewis-Henry, and Ferdinand; Wilhelmina, margrave of Bareith; Frederica, margrave of Anspach; Charlotta, duchess of Brunswick; Sophia, margrave of Sued; Ulrica, princess royal of Sweden; and Amelia, abbess of Quedlinbourg.

The ministers of Frederick-William made him sign forty treaties or conventions; which we thought too frivolous to mention; they had too little of their master's moderation in them; as to think less of his dignity than the perquisites of their office. We have likewise passed over in silence the domestic chagrin of this great prince: the virtues of such a father entitling his children to some indulgence. The king never made any distinction between sound policy and strict justice; he thought less of making new acquisitions, than of governing well his old possessions. Ever armed for his own defence, and never for the disturbance of others, he always preferred the useful to the agreeable, building with profusion for his subjects, at the same time that he grudged the smallest expence to lodge himself. Circumspect in his engagements, faithful to his promises, austere of manners, rigorous in regard to those of others, a strict observer of military discipline, governing his dominions by the same laws with his army, he thought so well of human nature, as to expect that his subjects should be as great stoics as himself.

Frederick-William left behind him an army of sixty-six thousand men, whom his great oeconomy enabled him to maintain; his finances increased; the public treasure was full; and the most surprising order in all his affairs. If one may truly say, that it is to the acorn, from which it sprung, we are indebted for the shade of the oak, the whole world must allow, that it is in the labours and wisdom of this prince, we must look for the

sources of that prosperity which the royal house has enjoyed since his death.*

Several dissertations, which are only adapted to the internal state and interest of his Prussian majesty's dominions, are added to these volumes, and likewise many variations and additions, but we think not of general tendency. They ought certainly to have been inserted in the body of the work. Two characters are also published, those of Jordan and Goltze: the first, his Prussian majesty's preceptor; and the second, his favourite general; together with the elogy upon his majesty's brother*.

Upon the whole, the curious reader will receive great entertainment and information in perusing this work; and we must not forget to add, that the translation does justice to the merits of the original.

VIII. *Specimen of an Etimological Vocabulary, or, Essay, by Means of the Analytic Method, to retrieve the ancient Celtic. By the Author of a Pamphlet, entitled, "The Way to Things by Words, and to Words by Things."* 8vo. Pr. 4s. 6d. Davis and Reymers.

THE bold etymologies introduced by this author are very discouraging to a Reviewer †; and the performance before us falls nothing short in that respect of his former productions. To prove this, we need go no farther than the very first article of this Vocabulary.

‘ P A R A B L E .

* If *παράβολον*, as used in the New Testament, was a Greek word, it would be superfluous to seek its etimon any where else. But while from the ancient language we may in many modern ones deduce the two words *par babul* (*par maniere de dire*) or by way of fable, is not there the highest probability that the spurious word *παράβολον* was formed out of the coalition of those two words *par babul*?

† This *babul* gives the word *Cabbala*, to this day used in Italy for a fable. The Jews derive it from *Cabbal*, *receptis*. The reader will judge which is the most natural, and consequently the most likely.

‡ But if you analise this word *babul* still farther, it gives very rationally and unforcedly a solution of the famous Pythagorean precept, *abstineto a fabis*. Nothing is more clear than that the *f* and the *b* were convertible letters. Thousands of examples

* See p. 73 of this volume. † *Ibi d. p. 233.*

attest it. *Ferrum* and *hierro*, *funum* and *burno*, &c. Now *al* being only accessory to *fab*, which signifies any thing commentitious or fabulous; the injunction of abstaining from fables, or but from idle talk, will bear a plain, literal sense: the justification of it arising purely from the loss of that old language, which I have been endeavouring to retrieve from the ruins under which it has been buried. The Greeks translated this *Fabis* into *μῦθος*.

It is also to be here observed, that *fable* was anciently not always used for invention. *Hablar* (Fabulari) in Spanish signifies *speaking*, as *consabulari* to talk together. *Parable* itself, in the old language is *talk*, or *discourse*. The French word for a fable, *apologue*, does not with all its air of a Greek sound derive from *απολογία*, but from the Celtic *Habul-laigh*, a fable in verse.

In our common English, the two vulgarisms, a *fib*, and to *fab* any one, are corrupted abbreviations of *fable*. The French vulgarism *Faribole* is a corruption of *Par-habal*.

Were we to quote all the examples of the same daring investigation in the subsequent part of this work, we must transcribe the whole. Even the words *parish*, *pentecost*, *Whitsunday*, *sacerdos*, as signifying a *priest*, *cardinal*, *peccage*, *parliament*, *convent*; in short, the original of the most ordinary words in the English tongue, taken from the French and Latin, Greek, or any other language, are immediately resolved into the Celtic, though every man conversant in these idioms can fix their etymologies with the greatest ease and precision.

Notwithstanding the above observation, we are far from questioning the reality of the province which this writer has assumed to himself. We are only afraid that he has stretched its bounds into the regions of literary romance; and that he adopts a language which actually does not exist except in imagination. We are ready to allow that the radicals of the most common English, Latin, and Greek words may be found in the Celtic; but it is absurd to suppose, that the provincial combinations of letters and sounds, which are evidently of modern date, are Celtic likewise. They are no other than accidental trimmings to the cloth. In short, we admit of an intermediate, though not of an immediate similarity, or rather sameness between the Celtic and the modern tongues; and a rational investigation upon those principles would, we think, do great service to literature.

IX. *Some few general Remarks on Fractures and Dislocations.* By Percivall Pott, F. R. S. and Surgeon to St. Bartholomew's Hospital. 8vo. Pr. 2s. 6d. Hawes.

WHEN it is considered, that, perhaps, no part of Surgery has received less important improvements from the moderns, than the method of setting broken bones, and reducing dislocations, it might naturally be imagined, that the prescriptive practice in these cases was founded on the most rational principles. The author, however, of the performance before us, attempts to explode almost the whole received treatment of fractures, and that with a degree of plausibility and force of argument, which seems scarcely to admit of hesitation. The first part of the doctrine he opposes, is that of extension; which he affirms to be utterly repugnant to the intended effect. After evincing that the muscles are the only moving powers in an animal body, without the exertion of which the ends of fractured bones would for ever remain motionless and inactive, nor be displaced by any thing but external violence; he endeavours to prove that the most favourable situation for the reduction and coalition of fractured bones, is that state of the muscles of a broken limb in which they are in the greatest relaxation, or the posture of semiflexion. The expediency of this practice is placed by Mr. Pott in so strong a light, that we cannot avoid quoting his own words.

Let us in the next place consider, what it is which gives to a muscle, or to the principal muscles of a limb, the greatest power of resisting any force applied to them ab externo, in order to draw them out into greater length; for whatever that is, the same thing will be found to be the cause of the different degrees of resistance in setting a fracture.

Does not the putting the muscles in a state of tension, or into a state approaching nearly to that of tension, almost necessarily produce this effect? or, in other words, does not that position of a limb, which puts its muscles into or nearly into such a state, give such muscles an opportunity of exerting their greatest power either of action or of resistance? This I believe cannot be denied. On the other hand, what is the state or position of a muscle which is most likely to prevent it from acting, and to deprive it most of its power of resistance, or what is that position of a limb, which in the case of a broken bone will most incapacitate the muscles from acting on and displacing it, and in the greatest degree remove that resistance which they have it in their power to make to the attempts for the reduction of such fracture? Is it not obvious, that putting a limb into such position as shall relax the whole set of muscles belonging to or in connexion with the broken bone, must best answer such

such purpose? Nothing surely can be more evident: if this be granted, will it not, must it not follow, that such posture of a broken limb must be the best for making the reduction; that is, it must be that in which the muscles will resist the least and be least likely to be injured, that in which the broken bone will be most easily set, the patient suffer least pain in present, and that from which future lameness and deformity will be least likely to happen.

It is a maxim universally taught and received, that a fractured limb may be in such state, as not to admit of the extension necessary for its being set; that is, if assistance be not at hand, when the accident happens, if they who bring the patient home do it so awkwardly or rudely as to bruise and hurt the part, if from drunkenness, folly or obstinacy in the patient, it happens that the limb is so disordered that it is found to be much swollen, inflamed and painful, it is allowed not to be in a state to admit extension.

This, I say, is a general maxim, and founded upon very just principles; but what is the general practice in consequence of it? It is, to place the limb in an extended, straight position, to secure it in that, and then by proper means, such as fomentation, poultice, &c. to endeavour to remove the tension and tumour. Now if it be considered that the swollen, indurated, and inflamed state of the muscles is the circumstance which renders extension improper, surely it must be obvious that such position of the limb, as necessarily puts these very muscles in some degree on the stretch, must be a very improper one, for the accomplishment of what ought to be aimed at. Under this method of treatment, the space of time which passes in the removal of the tension is sometimes considerable, so considerable that a happy and even coaptation becomes afterward impracticable; and then this accident, which nine times in ten is capable of immediate relief, is urged as an excuse for unnecessary lameness and deformity.

How then are we to conduct ourselves in such circumstances? The nature of the complaint points out the relief. **E**xtension is wrong; a straight position of the thigh or leg, a less degree of extension, and a still greater degree of it in proportion as the muscles are in such circumstances as to be less capable of bearing it. Change of posture then must be the remedy, or rather the placing the limb in such a manner as to relax all its muscles, must be the most obvious and certain method of relieving all the ills arising from a tense state of them: which change of posture will be attended with another circumstance of very great consequence; which is, that the bones may in such posture be immediately set, and not one moment's time be

be thereby lost; a circumstance of great advantage indeed; for, whatever may be the popular or prevailing opinion, it is demonstrably true, that a broken bone cannot be too soon put to rights; as must appear to every one who will for a moment consider the necessary state of the muscles, tendons and membranes surrounding, and the medullary organs contained within a large bone broken and unset; that is, lying in an uneven irregular manner. Can any truth be more clear, than that if the fracture, tension and tumefaction be such that the muscles cannot bear to be stretched out in the manner necessary for setting the broken bone, without causing great pain, and perhaps bring on still worse symptoms, the more the position of that limb makes its muscles approach toward a state of tension, the less likely it must be that such symptoms should remit, and the longer it must be before the wished-for alteration can happen; and consequently, that while the accomplishment of such purpose is by every other means aimed at, the position of the limb ought most certainly to contribute to, and not to counteract it? In short, if the experiment of change of posture be fairly and properly made, the objections to immediate reduction, from tension, tumour, &c. will most frequently be found to be groundless, and the fracture will be capable of being put to rights, as well at first as at any distance of time afterward.

Mr. Pott applies the same principle of the posture of an injured member most proper for its reduction; to dislocations; as to fractures: but our limits not permitting us to be more copious in quotations, we recommend to all surgeons the perusal of the treatise itself, as rational, ingenious, and animated, and tending to introduce an important innovation in their art.

X. *The present State of the Nation: particularly with respect to its Trade, Finances, &c. &c. Addressed to the King and both Houses of Parliament.* 8vo. Pr. 2 s. Almon.

Historians tell us, that at the battle of Agincourt, after the English had discharged all their arrows, they gained the victory by returning upon their enemies those arrows which had been shot against themselves. An accurate observer may see that the supposed right honourable author of this pamphlet, has furnished himself with artillery from the Budget*, and other publications against his own ministry.

The pamphlet before us is a capital performance in the political way. The author reviews our successes during the late war with the greatest candour, and admits of all the advantages that were derived from them; but states the facts and

* See Vol. xvii. p. 478.

reasons which justified our making the peace of Paris just at the crisis when we were in danger of being tickled to death by glory and conquest. He shews the advantages arising to our country from that peace, with the ruinous expences entailed on the nation by the war; and he is of opinion, that our financing ministers raised the supplies at too great an expence. For instance, (says he in a note) had an interest of six per cent. redeemable by parliament, been given for the 12 millions in 1762, the additional three per cent. would have amounted to 360,000*l.* per ann. but parliament could have begun redeeming it almost as soon as peace was made; and it would probably have been all redeemed in the five years since the peace; in which case it would not have amounted to one million, instead of 5,820,000*l.* which the premium that was given now stands the nation in.

This writer thinks that the war was not near so ruinous to France as to Great-Britain; and his reasons for adopting that opinion are strong and convincing. He gives a plain authentic state of the diminution of the British commercial marine during the war; and thinks that the balance of trade in favour of Great-Britain, is no way adequate to the sum of very near five millions sterling, (which was paid for interest of the national debt at the conclusion of the late war), because it cannot be estimated so high as two millions and a half, of which the sum of one million five hundred and sixty thousand pounds annually is due to foreigners. He illustrates the danger which must impend over Great-Britain, if ever her foreign trade should decay, so as to reduce our balance under that sum.

To do justice to our author, he is far from writing in the exaggerating style of party. He forbears all personal reflections; and from perusing his performance we can scarcely suspect him to a gentleman who has gone through almost all the departments of public business, from a seat in the admiralty to the head of the treasury. He lays down in a clear and perspicuous manner the general principles upon which the public debts may yet be reduced, and the public welfare established. He then takes a view of the measures which have been pursued since the peace, in which he exhibits a very modest view of his own administration. After stating the rent charge brought upon Britain by the late war, he thus proceeds.

It was, however, a consolatory reflection to Great-Britain, that the members of her empire were in much happier circumstances than herself. Ireland had contracted a debt of no more than one million, and some additional duties to pay the interest, amounting to eighty thousand pounds, was the only burden the war had occasioned her to lay upon her people. The American colonies, at the end of the war, stood charged with debts

to the amount of 2,600,000*l*. but as only a small part carried interest, and funds had been provided for paying off the whole by installments in five years, the debts of the colonies were more properly to be considered as anticipations of their revenue for five years, than as funded debts. As Great-Britain, therefore, was alone to carry, in future, the burdens of the war, she had the highest reason to expect, that the unmortgaged parts of her dominions would willingly take upon them the expence of a considerable part of the peace establishment. Their own interest, it was to be hoped, would strongly prompt them to contribute, to the utmost of their ability, to put Great-Britain in a condition, not only to maintain her public credit, by a regular payment of the interest of her debt, and a gradual reduction of the capital, but to have funds unappropriated, and a revenue exceeding her expences sufficient to mortgage for new loans, should the hostile preparations of any European state make a new war unavoidable. Should Great-Britain be unable to raise money at such a juncture, it would be vain for them to hope to do it. Their want of extensive public credit among foreigners, and of wealthy individuals among themselves, are insuperable obstacles to their raising a large sum, by way of loan, on any emergency, but more especially at a time when their particular safety might be in hazard. Feeble, therefore, must the efforts of these great members of her empire be for their own defence, or the aid of England in time of war: and what wiser measure could either pursue, than for each to take upon them as large a share of the expence of the peace establishment as their circumstances could well bear, and leave Great-Britain to make good the rest; and, while peace continued, to free herself from some part of her enormous debt, and the oppressive weight of her taxes. It was, however, only demanded of Ireland to keep up her usual military guard, from which five regiments were taken for the garrisons of Gibraltar and Minorca. The American colonies were next called upon for their contingent. They had no military establishment of their own; and, as Great-Britain furnished them with troops, they were required to supply her with revenue for their payment. The expence of the military service in the colonies, amounted to near 500,000*l*. and yet Great-Britain laid no heavier taxes on the colonies for defraying it, than were estimated to produce 160,000*l*. the deficiency she was content to make good out of her own revenue. It is not necessary for me to give a detail of the domestic arrangements, or finance operations of this year; that has been already done, to the satisfaction of mankind, in the *Considerations upon the Trade and Finances of this Kingdom*, and to that I refer the reader: it is sufficient to say here, upon that authority,

authority, that in every transaction of government, the augmentation of the public revenue, and the reduction of the national expence, were preferred to the gratification of individuals. The laws of trade were carried into strict execution, and clandestine importations universally checked; a considerable part of the unfunded debt was discharged, and the remainder placed in situations that lessened its weight upon the national credit; and such part of it as was funded, was charged upon taxes which could not affect the subjects of Great-Britain. Even a reduction of the funded debt was begun, and public credit was so far revived, by these operations, that government already found itself in a condition to change a part of her redeemable debt from an interest of 4 to 3 per cent.

Occasions presently offered for manifesting to foreign courts, the spirit with which the affairs of Great Britain were to be conducted. The king of Prussia had detained some magazines, which had been left in his dominions, when the British troops were brought from Germany, as hostages for the payment of debts contracted by our commissaries with his subjects. That monarch was told, that no demands of his subjects would be considered, no payments would be made to them, nor any memorial received from his ministers, so long as he withheld any part of the public property, or doubted of the justice, or integrity, of the British nation. The magazines were accordingly restored, and compensation made for losses occasioned by their detention, and the Prussian accounts were then liquidated and discharged. The Spanish governor of Campeachy had given some disturbance to our people in the settlements they were making on the peninsula of Yucatan, and some French ships of war had erected the standard of France upon Turks-Island, and drove away the British subjects who were employed in raking salt from the rocks on its shores. These infractions of the treaty were no sooner known in England, than the British ministers, with temper and resolution, insisted upon immediate reparation, and a fleet was instantly equipped to give efficacy to their demands. Both courts disavowed the behaviour of their officers by written declarations, and put into the hands of the British ministers duplicates of their orders to their governors of Campeachy and Domingo, Turks-Island was accordingly evacuated by France, and the British subjects were reinstated in their possessions in Yucatan, and full satisfaction was made by both courts for the losses our people had sustained.

It is not my intention to arraign or applaud any minister: I am neither writing an eulogium upon one, nor making a charge against another. My only purpose is to lay before my countrymen

counsellors a candid state of the national affairs, and I leave it to them to applaud or censure, as the several measures shall appear to them to promote or retard the restoration of the national strength, to provide for the public safety and assert its honour, or to lessen its security and debase its dignity. I have been happy in the review of the measures which immediately followed the peace, because they appeared to me to flow from a right understanding of the circumstances of the state, and to have the present safety and future prosperity of the whole empire for their object. Equally happy should I be to find the succeeding measures attended with consequences alike advantageous for the nation.

This able writer next shews to us a demonstration of the mistaken policy, the false facts, and pernicious consequence of humouring the Americans in their obstinacy by repelling the stamp act. He touches upon the affairs of the East-India company, and their agreement with government, and the management of the finances during the present and last administrations, and seems to think that we have been too tame in our conduct of foreign affairs; or rather, that we have almost entirely neglected them for these last two years. He instances our negotiations with Russia, as well as with the courts of Versailles and Madrid, in the affair of the Canada bills and the Manilla ransom. He fears, that when the accounts come to be made up to the tenth of October this year, they will be found in arrear a sum equal to the funded debt, discharged in the course of the present year. He proves this by figures, which can admit of no abbreviation, and therefore we must omit them. He next enters upon the present circumstances of the nation in a perspicuous, plain, order, and shews that the standing public revenue has been augmented by the produce of new taxes, since the peace, a hundred and sixty-nine thousand pounds, of which only two thousand pounds has been produced by taxes imposed since Midsummer 1765.

He recommends every true lover of his country to turn his eyes to the increase of the sinking fund, and the reduction of the public debt, as the best criterions of financial abilities; and he proves, by figures, that in the six years of peace, there has been taken from the sinking fund to the amount of twelve millions eight hundred ninety-one thousand two hundred and forty-nine pounds, being the exceedings of the produce of the several taxes appropriated to the payment of the public debt, after paying the interest accruing thereon. He then states the particulars of three millions thirty thousand two hundred and fifty-five pounds, which have

been brought to the public account since the peace; arising from the war, and which, he says, ought to have been thrown into the sinking fund. Those particulars arise from the sale of French prizes, the renewal of the Bank contract, savings, composition for French prisoners, sales of American lands, and the East-India indemnifications. He takes notice of the dreadful consequences which must always attend the peace-establishment exceeding the produce of our unappropriated revenues, and he gives us estimates accordingly, which exhibit the great decrease of the surplus of the sinking fund.

And how melancholy is it, continues he, to reflect, that when every engine for taxation has been employed, every project for drawing money out of the people's pockets has been tried, and all corners of the exchequer searched into, and every gleaming of revenue brought to account, that we now find ourselves unable to pay off a million per annum of a debt of 141 millions, and yet continue every tax, (one shilling in the pound, and tax only excepted, which the extremity of the war forced government to impose upon the people of Great Britain).

Where is the fund which, in these six years of peace, has been liberated of the debt it was charged with in the war, that could now be pawned anew for a fresh loan? And what new tax could be devised, which, if it proves as productive one, would not, by adding to the burdens with which our trade and manufactures are already oppressed, sink them under its weight?

Our author then proceeds to state the balance of trade in our favour from the custom-house entries; and the danger we are in of having nothing but paper bills to carry on our trade with at home. We are next entertained with a very minutely and prospect of our domestic situation; how that ~~many~~ has taken place of ~~principles~~ among all ranks of life; and since the frequent change of ministers has left the people without objects for their confidence; in short, since the voice of the multitude is set up against that of the legislature. Like a good patriot, however, I have not (says he) made this display of the nation's difficulties, to expose her councils to the ridicule of other states, or provoke a vanquished enemy to insult her; nor have I done this to excite the people's rage against their governors, or sink them into despondency of the public welfare.

He then lays before the reader his plan for retrieving the public affairs, and placing Great Britain in a situation of liberty and dignity. Her case (says he) is, thank God, far from being desperate; nor are her circumstances irretrievable. The state of his scheme is as follows:

The

quith the standing expence of the present peace-establishment upon the plan of 1764 improved by the experience of the two last years; may be thus estimated:—

Navy 1,500,000
Army, exclusive of extraordinaries 1,568,900
Ordnance, exclusive of extraordinaries 1,692,000
Militia 1,100,000

Four American governments 19,200
Sahagambial committee 5,500
African committee 10,000
Foundling Hospital 20,000
Surveys in America 1,800
Deficiency of land and malt (militia taken out) 250,000
Deficiency of annuity fund 45,561
Extraordinaries of army and ordnance 75,000

The sum allowed in this estimate for the navy, is 60,321 l. less than the grant for that service in 1764; but in that grant was included for the purchase of hemp to replenish the magazines, and a saving of about 25,000 l. was made in that year. The allowance for the army and ordnance, exclusive of extraordinaries, is the same as has been granted in the two last years; but the allowance for extraordinaries is much less than has been demanded in either, and yet it has been shown in the foregoing, &c. that a considerable diminution of even the sum here stated for those services might be expected. The sum allowed for deficiency in the land and malt tax, it is to be hoped, would also be found too large, as the deficiency of the land tax in the years 1754 and 1755, when it was at two shillings, amounted to no more, on a medium, than 49,372 l. to which if you add half the sum, it will give us 79,058 l. as the average deficiency at three shillings. The deficiency of the malt tax may be computed on a medium for a greater number of years, as its produce is casual, and therefore, taking its deficiencies in the seven years of peace immediately preceding the last war, the medium will be no more than 13,018 l. which, being added to the deficiency of the land tax, makes only 212,066 l. the sum to be allowed for the deficiency of both, which is 37,924 l. under the allowance of the above estimate. The sum of 20,000 l. given to the foundling hospital, and

1,800 l. for the American surveys, must soon cease to be necessary, as the services will be completed; On all these accounts, we may surely venture to reduce the standing expences of the estimate to 3,300,000 l. of which upwards of 300,000 l. will be for the plantation service; and that sum, I hope, the people of Ireland and the colonies might be induced to take off Great Britain, and defray between them, in the proportion of 200,000 l. by the colonies, and 100,000 l. by Ireland.

Ireland has too long been considered as only a colony to Great Britain, and by throwing it into that scale, the weight of the members has been found too great for the head. The common interest of all the parts of the empire, requires that the balance should be preserved; and no measure can tend so immediately to that end, as incorporating Ireland with Great Britain. I mean not an entire and compleat union of the two kingdoms, but a community of interest; especially a common privilege of trading to and with the colonies. Thy people of Ireland would then find it to be their interest, equally with the people of Great Britain, to continue the colonies in their dependence, and to protect them from foreign attacks; and as they would thence be inclined to contribute to the expence of the forces kept there by Great Britain, with those views, so would they be enabled to make remittances thither for that purpose: and the means of remitting the money is what they only want, for they have abundant ability to raise the sum I have mentioned. They have neither land nor malt-tax, house or window tax, no duties upon stamps, nor any tax upon soap, candles, salt, or leather. The neat produce of the public revenue of that kingdom in 1765 and 1766, was, on a medium, 730,812 l. in each of those years, and it arose altogether from port duties or customs, an inland duty or excise upon beer and ale; and strong waters made for sale, and a tax upon fire hearths; and it has been already said, that the whole of the debt that kingdom stands charged with, does not amount to one million. The charge of the civil establishment there, has, indeed, been augmented from 73,067 l. in 1749 and 1750, to 128,994 l. in the year 1766 and 1767. But this augmentation has not served to lessen any charge upon Great Britain, were it so applied, half the sum I am proposing to be raised, would be already granted. The extreme poverty of the lower class of people in Ireland, is generally urged as an argument of the inability of that country to raise a more considerable revenue than it does; but perhaps, the want of judicious taxes is the principal cause of that very poverty in the lower people. All tenantry must be poor, who are without means to bring back to themselves the money they pay their landlords: taxes laid upon

upon the landlords, and the revenue spent among the tenants, is a great means of this necessary circulation; and a land-tax is, of all others, the most certain and simple means for taking the money out of the landlords pockets, and out of theirs only; and if it be so employed, as that agriculture and manufactures shall thereby be promoted, the tenants will be paid through the most advantageous channels that can be used for so excellent a purpose. Were, then, 100,000*l.* per annum to be taken from the landed men in Ireland, and, on that account, the trade of that kingdom extended so as to occasion a demand for 200,000*l.* value of their manufactures and products, it is evident that the nation in general would gain a balance of 100,000*l.* and that the industrious poor would be enriched to the amount of 200,000*l.* And let not the people of Great Britain imagine, that this accession to the trade of Ireland will be a diminution of theirs. Ireland can furnish many commodities which Great Britain cannot supply, or at so high a price, that neither her colonies nor foreign nations will take them from her, and are, therefore, making them for themselves, or purchasing them at cheaper markets. Many have been the cheques proposed for securing to Great Britain the entire property in the Irish wool, but they have all been found ineffectual, and such must ever be the case, while Britain pursues the same policy, and France knows her own interest. For what can be more for the interest of France, than to procure the wool of Ireland at any price, as she thereby gains a supply for her own manufacturers, and disables the British manufacturer from rivaling her; and as the owners of lands in Ireland, on which sheep are fed, have no other means of receiving their rents, than from the sale of the wool, and the value of their lands must consequently depend on the price of that commodity, can it be expected they will be active in restraining their tenants from carrying it to the best market? Whereas, should it be permitted to the Irish to export coarse woollen cloths, the landed men, sensible of the advantages of manufacturers settling upon their estates, would exert all their powers to prevent the wool being carried from them to France, however high that nation might bid for it. Thus would Ireland be set up as the rival of France in the lower kinds of that manufacture, and whatever gain accrued to Ireland from it, would be so much taken from France, and added to the wealth of the British empire.

The ability of the colonies to raise a revenue of 200,000*l.* is evident from many circumstances, but there are two which deserve to be particularly mentioned. At the end of the war, viz. in 1763, the colonies stood indebted in their respective public capacities to the amount of 2,600,000*l.* and, in the

year 1766, they were indebted no more than 75,000 l. consequently they had, in three years, paid off 1,800,000 l. of debt, which required a revenue of 600,000 l. a year to do it with, besides providing for the ordinary expences of their respective civil governments. The remainder of this debt must, by this time, be entirely discharged; and where can be the difficulty upon countries, which have shewn their ability to raise a revenue of 600,000 l. to raise one of 200,000 l. in the like manner, and to be expended among them for like purposes? The ostentatious proof of their present ability arises from their distress for paper currency: they complain they have no medium for circulation, & as want they never found during the war, nor would have now, if they had any considerable sums to raise, either for the payment of debt, or as provision for current services. Their general practice of issuing paper bills, to the amount of the sum granted for any extraordinary service, and laying taxes to sink them by instalments in five years, supplied them with a paper currency to the amount of the revenue thus anticipated; and in doing their custom to provide for the ordinary expences of the year, after its expiration, and then to issue bills for discharging it, they to be called in, and sunk by taxes in the next year, the bills for the ordinary service come also into circulation. Their want of paper for circulation is, therefore, an evidence of their having no public debts outstanding; and that their ordinary expences are too inconsiderable to supply them with a medium equal to their trade.

Nothing but the importance of this publication could have induced us to extend our review of it to this length. We think the facts it contains cannot be too extensively known; and we are proud, that in a note with regard to "The Administration of the Colonies," the right honourable author has adopted and enforced our ideas*. It is in vain for Mr. Pownall, in his remonstrance against this note, which he has published in all the news-papers, to deny that the assertions of this temperate writer are to be found in his work. The principles most certainly are, otherwise he could have had no occasion for mentioning the case; and we believe, that the author is well founded in the records as to the inferences. Be that as it will, it is certain, that, in the 34th and 35th years of Henry VIII. the parliament thought it had a right of taxing and binding the inhabitants of the county-palatine of Chester. We shall just hint, that their petition, which is dated a hundred years before Henry VIII. rising is a piece of fantastic nonsense, because the petitioners alledge, that Chester had been a county-palatine for

* See p. 216 and 217 of our last number.

Am. ibi congress of England. This author likewise does us the honour to agree with what we have observed against the common having distinct originated powers of legislation *.

The right honourable gentleman next considers the case of the East India company's territorial acquisitions in Asia, and how far they ought to contribute to the aid of the government

There is a table of the revenue of the East India company, and of the

of the accession of revenue drawn from the several members of the empire, would render the charge of the peace establishment no longer an oppressive burden upon the people of Great Britain. The expence, we have seen, might fairly be reduced to 3,300,000 l. and the ways and means here pointed out, added to the present grants for defraying it, may be computed at the following sums:

Land-tax, three shillings 1,500,000

Malt 750,000

Gum Senega 2,000

American revenue 200,000

Ireland 100,000

Asia 400,000

32,952,000

To be made good out of the Sinking Fund 348,000

3,300,000

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MONTHLY CATALOGUE.

1. *The Excellencie of a Free State.* By Marchamont Nedham.

8vo. 4 s. Cadell.

Marchamont Nedham, the author of this publication, was

a republican leveller, and the writer of a political paper,

called *Mercurius Politicus*, which made its appearance every week

soon after the murder of Charles I. The work before us was

parcelled out by way of initial letters to his news-papers, and

are here collected into one volume. We entertain some suspicion

that Nedham had no concern in publishing this work, because of

the tautologies and redundancies which we meet with in every

page

X 4

See p. 216 and 217 of this volume.

page of it, and which were not so discernible when published in detached papers. The profest design of the compilation is to recommend the republican form of government; to defend the execution of Charles I. and to vindicate the proscription of his family.

As to Nedham's style and manner, it is fierce and animated, even more than that of Milton; and he is equal to any of the prose writers who were embarked in the same cause.

12. *The Manner of holding Parliaments in England.* By Henry Hygel, Clero Parliam. 8s. T. Payne.

Tho' this is an old publication, yet as the edition before us is improved from the author's manuscript, it is well worthy the attention of a modern reader.

13. *A Letter to William Beckford, Esq; Member of Parliament for the City of London, and Alderman of Billingsgate-Ward.* P. 62. Bingley.

The author of this letter says, that he has lived in the parish of Shadwell, upwards of twenty years, and that he has brought up a wife and six children. He appears to be a great enemy to a sett of men whom he calls captains and owners of ships, publicans, and coal-undertakers, and a profest advocate for the Irishmen who have been of late so well known under the title of Coalheavers.

14. *The Life and Adventures of Sir Bartholomew Sapskull, Baronet. Nearly allied to most of the great Men in the three Kingdoms.* By Somebody. 12mo. 2 Vols. 6s. Williams.

Sapskulls indeed! both author and hero.

15. *The Test of Friendship; or, the History of Lord George B. and Sir Harry Aston, Bart.* In two Vols. 12mo. Pr. 6s. Noble.

This novel is at once languid to a degree of contempt, and romantic to a pitch of impossibility. Sir Harry Aston and a lord, George B., two intimate friends, meet at Florence, where the latter has an intrigue with a courtesan, who takes a fancy to sir Harry, though his figure was far from being engaging. Lord George is obliged to go to England, where he falls in love with miss Lucy Charlton, who is under engagements of marriage to his friend sir Harry. We ought, perhaps, to have acquainted the reader, that miss Lucy, her father and mother, had a little before this left Paris; and that in their way to Calais, miss Lucy was kidnapped by the marquis de Privolo, from

from whom she narrowly escaped saving; but effected her deliverance through the friendship of a penitent prostitute, whom he had debauched, and whom Mr. Charlton provides for. Miss Charlton herself is in debt, but lord George arriving in England by order of the duke his father, was struck with her face, figure and deportment, without knowing who she was. Her father inclines to his side, especially as he had heard nothing from sir Harry. They receive a letter from Paris, informing them that he was married to Violanta, the Florentine courtesan, and after a long confused courtship, miss Charlton's parents consent to her marrying lord George. In the mean time, the report of sir Harry's marriage appears to be a stratagem invented by Violanta, who finding her business decline at Florence, went over to England, where sir Harry arrives much about the same time.

The rest of the narrative is so improbable and so ill conducted, that it admits neither of analysis nor abridgement. Sir Harry's constancy to miss Charlton is at last cleared up; but he is kidnapped by two of her domestics in Hanover square, and carried God knows where. Those domestics had knocked down his two charwomen, and carried him off in the chair. We suppose the reader has no great stomach for any more particulars of this curious narrative. It is sufficient to say, that the infamous Violanta poisons herself by mistake, and that lord George exhibits "the Test of Friendship," by resigning to his friend sir Harry all his pretensions to miss Charlton.

16. *The affecting History of two young Gentlemen, who were ruined by their excessive Attachment to the Amusements of the Town. To which are added, many practical Notes, by Dr. Typo, P. F. M. 2mo. Pr. 1s. 6d. Bingley: and elsewhere.*

We are here presented with an account of two unfortunate, but probably, fictitious gentlemen, who, like the Roman orators, who harangued from the rostrum, voluntarily mount the stool of repentance for the benefit of the public. The first of these short narratives we remember to have seen some time ago in the news-papers and magazines. It is here, we believe, republished verbatim, with the addition of very solemn commentaries, that greatly exceed the length of the text, and resemble the paraphrase of a canting preacher, in explanation of the plainest passages in scripture. Why the profound editor, or rather author, has not thought proper to dignify the history of Mrs. Ann Aylough, likewise, with his comments, we know not: perhaps he intends to prosecute it on a future occasion. On the whole, however, this small publication, if not affecting, is moral and instructive, and we wish it could be

in the least degree productive of a reformation in the follies it describes.

17. *Miscellaneous Poems, written by a Lady, being her first Attempt at The Author's Journey to Paris.—Memoirs of a Lady, now in the Bloom of Life. Small 8vo., 3 Vols., 9s. bound.* Dodslay.

Tho' this lady is unknown in the parlous of Parnassus, yet as these three Lilliputian volumes have been subscribed for at the small price of a guinea, we wish the fair authoress success as to them and all other literary publications, which may enable her to get money in an honest way.

18. *Monody to the Memory of a young Lady, who died in Child-bed. By an afflicted Husband.* 4to. Pr. 1s. Nicoll.

The verses before us have every appearance of real emanations from the heart. They are correct without study, unimpaired without metaphor, and tender without any weakness, except that which their melancholy subject inspires. The grief of the author after endeavouring to compose himself, gives dignity to a simile drawn from one of the most trifling objects in common life.

Thus the poor bird, by some disastrous fate
Caught and imprison'd in a lonely cage,
Torn from its native fields, and dearer mate,
Flutters awhile, and spends its little rage:
But, finding all its efforts weak and vain,
No more it pants and rages for the plain;
Moping awhile, in sullen mood
Droops the sweet mourner—but, ere long,
Prunes its light wings, and pecks its food,
And meditates the song:
Serenely sorrowing, breathes its piteous case,
And with its plaintive warblings saddens all the place.

19. *The Powers of the Pen. A Poem. Addressed to John Curre, Esq. By E. Lloyd, M. A. The second Edition, with large Additions.* 4to. Pr. 2s. 6d. Richardson and Urquhart.

We again take notice of this poem on account of the large additions, especially of a print which accompanies this new edition. We have not, however, been able to discover any new merit in the performance, and therefore must refer our readers to our former verdict. Could we discern any fresh matter which would make our reader smile, we should as usual have inserted it in our Review, though the satire was even levelled against ourselves.

20. *The Prisoner, an Epistle to J. B. Esq. Written by a young Gentleman now in the King's Bench Prison.* 4to. Pr. 1s. 6d.

We are not certain whether the author of the *Prisoner* is a real object of compassion: however, be that as it may, his poem possesses no contemptible share of poetical merit, as the reader may perceive by the following lines.

Oh! rather may I feel all human woes,
And weep all my swollen heart, deep smote, o'erflows,
Than in the trying hours of sorrow, prove
A want of honour in the friend I love!

A want of honour no plea can excuse,
In woe, a look unkind is rank abuse.

There are, who, when the mind's surcharge'd with grief,
With civil coolness minister relief,

Present a favour in so vile a way,
You'd think they had some mighty fine to pay.

Hard is the task to give with elegance,
Some donors stab you with a taunting glance

A flat refusal ev'ry man may brook,
But who can bear a giting, grudging look?

21. *Modern Gallantry, or, the new Art of Love. By a Lady, well known for her literary Acquisitions and amorous Intrigues. To which is added, a modern French Eclogue.* 4to. Pr. 1s. Roson.

This is a sensible, spirited satire upon the modern fopperies of dress, courtship, &c. &c. and we are sorry it is not overstrained. Part of the author's instructions to a beau are as follow; and the justice of his sarcasms will be easily recognized by an accurate observer of the present intercourse between the two sexes.

In cloaths, be fashion crazy to excess,
And show your great capacity for dress.

Of powders, and perfumes, employ a store,
Stiff as no creature ever smelt before.

With heavy loads of lace, profusely glare,
And make the mobile, with wonder stare:

Then all your fin'ry to your mistress show,
And boldly claim the title of a Beau.

Let folly ever on your actions wait,
And nonsense be the subject of your prate;

Before your mistress, like a monkey skip,
Let no occasion to be silly slip.

Turn on your heel, just like a schoolboy's top,
And prove yourself, a most egregious Fop!

Some.

‘ Sometimes a trifling story may prevail,
But be yourself, the hero of your tale.

‘ Tell her, on such a time, by way of joke,
How many whores you beat—and lamps you broke;
How hobbling watchmen compass’d you around,
And how you bravely beat ‘em to the ground;
Oppress’d by numbers, how they made you roar,
And laid you welt’ring in your crimson gore;
Before the constable, how bold you stood,
Defy’d his power, and swore yourself a Blood.

‘ How before Justice you appear’d next day,
Who made you fairly all expences pay;
Then curse his worship, and your horrid luck,
And think yourself a most engaging Buck.’

22. *Murmo, the British Hero: or, the Mansion-house in Labour.*
By John English, repugnant to all Confusion. 4to. Pr. 1s.
Evans.

This publication is in labour with the ravings of Billingsgate and Bedlam.

23. *Verses, English, French, and Latin, presented to the King of Denmark and Norway, at St. James’s, by James Elphinstone.*
4to. Pr. 6d. Noteman.

Among the other equally elegant compliments in the three copies of verses mentioned in the title-page, Mr. Elphinstone praises his Danish majesty for going, like Æneas, to hell in search of knowledge:

‘ Comme le pie Enée a passé aux enfers.’

The contents of the three copies are the same, like calves’ feet dress’d under puff paste pinched in different fashions.

24. *A short Treatise on the Origin of Masquerades, founded on the Spirit of Religion; with their Usefulness in a Commercial State; (under proper Regulations) to promote Trade and all the Branches of Arts and Sciences; with some Considerations of their political and moral Advantages, particularly the Joys of Wedlock; and with Remarks on the more glaring Obscenities of Theatres, Routs, and Riôttos.* 8vo. Pr. 6d. Dixwell.

This is an ironical recommendation of masquerades; and tho’ we do not find that its contents entirely answer the title-page, yet the whole is executed with no contemptible degree of taste and humour.

25. *A Treatise upon the Culture of Peach-trees. Translated from the French.* 8vo. 2s. Doddsley.

How far the horticultural arts of France may answer to the soil of Great Britain, we shall not presume to determine; tho' we have heard they generally do. In any case, the experiments contained in this translation may be made at a very cheap rate; and we therefore recommend them to the practising gardener, be he nobleman, gentleman, or labourer.

Si canimus sylvas, sylvæ sum consule dignæ.

26. *Rural Elegance displayed, in a Description of four western Counties, Cornwall, Devonshire, Dorsetshire, and Somersetshire.* 12mo. 3s. 6d. Steare.

We are no great friends to the gossiping manner of this production; tho' we have often declared that the people of England cannot be too well acquainted with their own country; and even those who were best acquainted with it, may pick up something new in this publication.

27. *A true and genuine Narrative of Mr. and Mrs. Tenducci. In a Letter to a Friend at Bath; giving a full Account, from their Marriage in Ireland, to the present.* 8vo. 1s. 6d. Fridden.

Juvénal somewhere mentions the passion which many of the Roman ladies entertained for eunuchs; but without entering into any physical disquisition, we have always considered the charge as the overflowing of the satirist's gall, and as having no foundation in truth or nature. Mr. Wycherley introduces upon the stage a character, which we cannot now think to be improbable, and which is known to every one who has read his *Country Wife*. The reading of the pamphlet before us will explain what we mean. It is written by the wife of Mr. Tenducci, who eloped with him against the will and consent of her parents and friends, by whom, according to this narrative, a long and severe, if not a cruel prosecution was commenced against him. The narrative is penned in a most affecting manner, and every page of it seems to contain the most genuine effusions of conjugal love, in the most distressful situations.

28. *The Indictment, Trial, and Sentence of Miss. T——s K——r, A——w B——n, and R——t M——n, before the Associate Synod, at the Instance of the Rev. Mr. Adam Gib. By a Gentleman of the Law.* 8vo. Pr. 1s. Dilly.

This pamphlet relates to the religious (we cannot call them ecclesiastical) squabbles among the Dissidents in Scotland. The author

author seems very sagely to have contrived, that none without the pale of his own profession should know the real state of the controversy he treats of; so that we can pretend to give no account of the fact. All we can say is, that he has with abundance of humour and true satire ridiculed a despotic sentence, which had passed against certain brethren for their shrewd looks, wry mouths, significant signs, and uplifted eyes.—And farther says not the deponent.

29. *Pietas Oxoniensis: or, a full and impartial Account of the Expulsion of six Students from St. Edmund Hall, Oxford. With a Dedication to the Right Honourable the Earl of Litchfield, Chancellor of that University. By a Master of Arts of the University of Oxford, 2d Edit. 8vo. Pr. 1 s. Keith.*

Our readers will find a short account of the first edition of this pamphlet in the last volume of our Review, p. 474. It is now revised, corrected, and enlarged, with some anecdotes, and a letter to the Monthly Reviewers.

These anecdotes are personal, of no consequence with respect to the main argument.—The letter to the Monthly Reviewers was occasioned by their having joined orthodoxy with modern fanaticism, in their account of this performance.

30. *Lectures on primitive Christianity: in Doctrine, Discipline, Worship, Discipline, and Manners, as it appeared in the Church at Jerusalem, in the Time of the Apostles. Also on the State of the Church at Sardis. And on the Faithful in the Days of Malachi. Interspersed with Notes, Reflections, and Addresses. With a View to awaken a becoming Zeal for the Communion of Spirits, in Order and Love. By Benjamin Wallin. 8vo. Pr. 6 s. Robinson.*

This work is divided into six books. The first contains reflections on the death, resurrection, ascension, and exaltation of Jesus Christ. This is a comment on St. Peter's discourse to the men of Judea, Acts ii.

The second contains some thoughts on the apostle's improvement and application of his address to the Jews.

In the third, the author considers the wonderful success of that discourse.

The fourth is a history of the church in her infant state. The plan of this book is taken from the last six verses of the second chapter of Acts.

Here then, says he, is a concise history of the primitive church in her pure infant state, before her members were scattered by persecution, or those errors, divisions and apostasies took place, which have since disgraced and defiled her. Indeed

she was not yet arrived to maturity; in respect of that order the infinite wisdom of her Lord soon after saw fit to establish for her edification. At present the apostles supplied the part of bishops and deacons, officers who are since become needful to a perfect church-state. We view her as a lovely child, in her first appearance in the world. There are also some circumstances peculiar to her then present condition, a pretended conformity to which would be ridiculous or worse, yet she is the original pattern of piety and love. These are the lively features of a neat gospel-church, walking in the fear of the Lord, and in the comforts of the Holy Ghost; and however some may plead for another manner, the same spirit and behaviour will be found when and where genuine Christianity prevails, for religion is substantially the same in all ages and places to the end of the world.

The early declension of the church from her original simplicity, is the subject of the fifth book. This consists of reflections on the epistle to the church of Sardis, Rev. iii. 1-6.

The last is a dissertation on the conduct of the faithful in the days of Malachi, Chap. ii. 16, 17.

This work abounds with pious reflections, but will appear tedious and unentertaining to the generality of readers.

31. *Αποκάλυψις εν αγγλῳ: An Essay on the Epistle to the Romans. With Notes. Designed as a Key to the Apocalyptic Writings. By J. C. 8vo. Pr. 1s. Johnson.*

This writer informs us, that he is now attempting an essay towards a short, rational, and coherent explication of St. Paul's epistle to the Romans; but suspecting that he may not be able to accomplish his design, as he is advanced in years, and frequently interrupted by the necessary avocations of life, he offers the public this sketch of his plan, that others who have more learning and leisure may prosecute such a work to greater advantage, if approved, or give the essayist an opportunity to correct his mistakes, if any should be observed.

We do not suspect the good intentions of this writer, as he appears to be an advocate for reason, and has given us some instances of his rational way of thinking; but we must confess, we do not expect from him a more unexceptionable explication of this difficult epistle, than one which we have already, by the late Dr. Taylor of Norwich. In this performance Mr. J. C. has not given us a word of Greek, except a sentence in front, a circumstance which will not recommend his commentary to the learned.

32. *The true Nature and Intent of Religion. A Sermon preached in the Cathedral Church of Durham, on the 15th of May, 1768, being the Sunday after the Interment of the late Rev. Dr. Bland, senior Prebendary of that Church. By Edmund Law, D. D. Prebendary of Durham, and Master of St. Peter's College, in Cambridge. 8vo. Pr. 6d. Sandby.*

In this discourse the author, from that celebrated passage in the prophet Micah, *He hath shewed thee, O man, what is good,* &c. takes occasion to consider the difference between the means or motives, and the essential or constituent parts of religion. His observations on these points are rational and important. At the conclusion he has given us a short sketch of the character of Dr. Bland.

33. *Popery inconsistent with the natural Rights of Men in general, and of Englishmen in particular: a Sermon, preached at Charlotte Street Chapel. By William Dodd, L. L. D. Chaplain in Ordinary to his Majesty. 8vo. Pr. 6d. Faden.*

The author has divided his discourse into three heads, under which he shews, 1. That Popery is unfriendly to the interests of mankind in general: 2. To the interests of states and governments in particular: and, 3. To the true happiness of individuals.

The text which he has selected on this occasion is remarkably poignant—*This wisdom descendeth not from above, but is earthly, sensual, DEVILISH.*

The discourse, as the reader, from this circumstance, and the writer's descriptive talents, will naturally imagine, is warm and pathetic, and gives us a horrible idea of Popery.

'Sovereign of the earth, says this animated preacher, lay to thine hand, and dispel the blackness of these opinions, so disgraceful to human nature: and rather suffer me to appear before thy throne in the character of a poor Indian, wild and untutored in his native woods, than in that of a Christian, professing to serve *Thee*, by persecuting even to the death, those who are so unhappy as to dissent from *him* in opinions!'

In the next edition, it would not be amiss, if our ingenious author would correct the first sentence in his discourse, which is thus inaccurately expressed.

'The design of the gospel is the most amiable and excellent; St. Paul calls it "the power of God to salvation;" that is, the powerful instrument in the hands of God, and efficacious, thro' faith, to procure man's salvation,—his present and future happiness.'

THE

CRITICAL REVIEW.

For the Month of November, 1768.

ARTICLE I.

Mr. William Shakespeare his Comedies, Histories, and Tragedies, set out by himself in Quarto, or by the Players his Fellows in Folio, and now faithfully republished from those Editions in ten Volumes Octavo; with an Introduction: Whereunto will be added, in some other Volumes, Notes, critical and explanatory, and a Body of various Readings entire. 8vo. Pr 2l. 2s. Tonfon.

THE Introduction to this publication is almost the only part of it that falls under the cognizance of a Critical Reviewer who has not before him the original editions of Shakespeare's works, which the editor seems to have collected and collated with the greatest industry and care.

Mr. Capell informs us, that of the thirty-six plays written by Shakespeare, and which were afterwards printed in folio, thirteen were only published in his life-time. These were Hamlet, First and Second Henry IV. King Lear, Love's Labour's lost, Merchant of Venice, Midsummer Night's Dream, Much a-do about Nothing, Richard II. and III. Romeo and Juliet, Titus Andronicus, and Troilus and Cressida. Some first draughts, which are mutilated and perhaps surreptitious impressions of Henry V. King John, Merry Wives of Windsor, and Taming of the Shrew, the second and third parts of Henry VI. are likewise mentioned to have been published during the same period. Othello came out only one year before the folio edition, and is (says Mr. Capell) in the main, the same play that we have there;

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and

and this too is the case of the first-mentioned thirteen; notwithstanding there are in many of them great variations, and particularly in *Hamlet*, *King Lear*, *Richard III.* and *Romeo and Juliet*. Even the plays which are the poet's first draughts, or imperfect and stolen copies, are, in this editor's opinion, not wholly useless, because they have served to fill up certain blanks or *lacunæ* in the modern impressions, and some of the various readings do honour to the poet's judgment; but in other respects they are mere curiosities.

According to Mr. Capell, all the fourteen plays which were published before the folio edition appeared, are very faulty; not one of them, excepting *Othello*, being divided into acts. The mention of exits and entrances are often wrong or omitted, and there is a prodigious confusion as to speeches and reiterations; prose is often printed as verse, and verse as prose; and numerous are the other imperfections and blunders they abound with.

Thus you have (says he), upon the whole, a true but melancholy picture of the condition of those first printed plays; which, bad as it is, is yet better than that of those which came after, or than that of the subsequent folio impression of some of these which we are now speaking of.

The two actors who published the folio edition seven years after Shakespeare's death, after expressing their great care and concern for his memory, say, that he wrote with such ease, that they scarcely received from him a blot in his papers. Mr. Capell thinks, that even the folio edition, notwithstanding the professions of the editors, is full of imperfections; and that their edition in general is not distinguished by any mark of preference, excepting, that some of their plays are divided into acts, and some others into acts and scenes. He then gives us a table of the plays prefixed to that edition, with references to the editors' improvements. He next treats of the authenticity of the first copies; and, after endeavouring to answer some objections made by modern editors, he tells us, that the whole of Shakespeare's plays amounted to fifty-eight, besides the part that he may reasonably be thought to have had in other men's labours.

Our author intimates, that Shakespeare probably wrote in prose as well as verse; and thinks, it can hardly be supposed, that he who had so considerable a share in the confidence of the ears of Essex and Southampton, could be a mute spectator of controversies in which they were so much interested.

If Mr. Capell means that Shakespeare was a political writer, under the patronage of those two noble lords, we must entirely differ

differ from him. The reign of Elizabeth was too severe, and she herself was naturally too jealous of her authority to admit of political squabbles. It is well known that she sent for Sir Francis Bacon, and very gravely asked him, whether one Haywood, a harmless, insipid author, might not be tortured for some passages in one of his publications that gave her offence. State parties, it is true, existed at that time; but their wranglings were confined to the cabinet: and though the earl of Essex, the best and most elegant English writer of that or perhaps any other age, composed many severe letters reflecting on his enemies, yet we know of none of them that were published in his life-time. If our editor means that Shakespeare might be a sentimental profane author, we are of the same opinion; and we could bring some passages from his plays, particularly the famous line,

The valiant never taste of death but once,

that are almost verbally similar to passages in the earl of Essex's letter upon the use of travelling. But whether the bard or the nobleman was the original, we presume not to determine.

Mr. Capell is a warm advocate for the authenticity of the quarto editions, and brings several, we think, irrefragable, arguments in their favour. But we shall omit them, because they may not be so instructive and entertaining to a reader as they are proper and becoming in an editor.

○ If (says this gentleman) the stage be a mirror of the times, as undoubtedly it is, and we judge of the age's temper by what we see prevailing there, what must we think of the times that succeeded Shakespeare? Jonson, favoured by a court that delighted only in masques, had been gaining ground upon him even in his life-time; and his death put him in full possession of a post he had long aspired to, the empire of the drama: the props of this new king's throne were—Fletcher, Shirley, Middleton, Massinger, Broome, and others; and how unequal they all were, the monarch and his subjects too, to the poet they came after, let their works testify: yet they had the vogue on their side, during all those blessed times that preceded the civil war, and Shakespear was held in disesteem. The wary and medley government that followed, swept all these things away: but they were restored with the king; and another stage took place, in which Shakespear had little share. Dryden had then the lead, and maintained it for half a century: though his government was sometimes disputed by Lee, Tate, Shadwell, Wycherley, and others; weakened much by *The Rehearsal*; and quite overthrown in the end by Otway,

and Rowe: what the cast of their plays was, is known to every one: but that Shakespeare, the true and genuine Shakespeare, was not much relished, is plain from the many alterations of him, that were brought upon the stage by some of those gentlemen, and by others within that period.

But, from what has been said, we are not to conclude—that the poet had no admirers: for the contrary is true; and he had in all this interval no inconsiderable party amongst men of the greatest understanding, who both saw his merits, in despite of the darkness it was then wrapt up in, and spoke loudly in his praise; but the stream of the public favour ran the other way. But this too coming about at the time we are speaking of, there was a demand for his works, and in a form that was more convenient than the folios: in consequence of which, the gentleman last mentioned was set to work by the booksellers; and, in 1709, he put out an edition in six volumes octavo, which, unhappily, is the basis of all the other moderns: for this editor went no further than to the edition nearest him in time, which was the folio of 1685, the last and worst of those impressions: this he republished with great exactness; correcting here and there some of its grossest mistakes, and dividing into acts and scenes the plays that were not divided before.

We are of opinion that our editor, in the above quotation, ought to have done Mr. Dryden the justice to have owned, that Mr. Capell himself could not be a greater or more profest admirer of Shakespeare than he was. Could a finer compliment be paid to a poet than what Dryden (even in that rage of false taste mentioned by this writer) gave to Shakespeare in one of his prologues:

But Shakespeare's magic could not copied be.

Within that circle none durst tread but he.

Mr. Capell admits, that Mr. Pope has the merit of having first improved his author by the insertion of many large passages, speeches, and single lines, taken from the quarto's; and of amending him in other places, by readings fetched from the same: but his materials were few, and his collation of them not the most careful; which, joined to other faults, and to that main one of making his predecessor's (Rowe's) the copy himself followed, brought his labours in disrepute, and has finally sunk them in neglect.

Mr. Capell, we hope, will pardon us, if we think, that in the close of this quotation, he has not treated the labours of our great modern poet with, at least, the decency which might have been expected. We shall give our reasons in an argumentum

ad hominem. Let us suppose (what is so far from being impossible, that it is not improbable), that the present edition of Shakespeare, excellent as it now appears, may be meliorated in a subsequent one, published by an editor, who, either through good fortune or industry, has become possessed of copies, and other advantages, which have not fallen under the cognizance of Mr. Capell himself. Supposing this to be the case, we would find fault with the author of that improved edition, if he should say, as this writer does of Mr. Pope, that Mr. Capell's labours are brought into disrepute, and that they are finally sunk in neglect.

Without entering into many minute disquisitions, we must refer our readers to the edition of Twenty of Shakespeare's plays, published by George Steevens Esq., from the merit of which we cannot think that Mr. Capell's own edition derogates in the least; neither can we entirely agree with this gentleman in his characters of Theobald, Haughey, or Warburton. We consider the *Canons of Criticism*, and the *Revival of Shakespeare's Text*†, which he thinks, are two very ingenious books, as very indifferent performances. The merit of the former consists almost entirely in exposing the nakedness of Warburton, and that too in a very wanton manner, but without discovering any superior knowledge of Shakespeare. As to the latter performance, the reader is already acquainted with our sentiments of it.

Is it not surprising that Mr. Capell should know nothing of Dr. Johnson's edition, farther than what the following note informs us?

It will perhaps be thought strange, that nothing should be said in this place of another edition that came out about a twelvemonth ago, in eight volumes, octavo; but the reasons for it, are these:—there is no use made of it, nor could be; for the present was finished, within a play or two, and printed too in great part, before that appeared: the first sheet of this work (being the first of volume 2.) went to the press in September 1760: and this volume was followed by volume 8, 4, 9, 1, 6, and 7; the last of which was printed off in August 1765: in the next place, the merits and demerits of it are unknown to the present editor even at this hour: this only he has perceived in it, having looked it but slightly over, that the text it follows is that of its nearest predecessor, and from that copy it was printed.

The time has been, when the Public would have been ill-natured enough to suppose, that the above note proceeded from a flattery; or some equally indefensible motive. It would have

been no discredit for the greatest genius in England, when publishing an edition of Shakespeare, to have consulted that of Dr. Johnson. Perhaps it may appear still more strange to a reader of liberal sentiments, that Mr. Capell has not in this laboured introduction taken the least notice of Mr. Steevens's excellent publication, which in some measure anticipated his own plan; and for that reason we shall not follow this author in laying open the general method of his edition.

Did the limits (says he) of his introduction allow of it, the editor would gladly have dilated and treated more at large this article of his plan; as that which is of greatest importance, and most likely to be contested of any thing in it: But this doubt, or this dissent (if any be), must come from those persons only who are not yet possessed of the idea they ought to entertain of these ancient impressions; for of those who are, he fully persuades himself he shall have both the approval and the applause. But without entering further in this place into the reasonableness, or even necessity, of so doing, he does for the present acknowledge, that he has every where made use of such materials as he met with in other old copies, which he thought improved those editions that are made the ground-work of the present text: and whether they do or no, the judicious part of the world may certainly know, by turning to a collection that will be published, where all discarded readings are entered, all additions noted, and variations of every kind; and the editions specified, to which they severally belong.

But, when these helps were administered, there was yet behind a very great number of passages, labouring under various defects, and those of various degree, that had their cure to seek from some other sources; that of copies affording it no more: for these he had recourse in the first place to the assistance of modern copies: and, where that was incompetent, or else absolutely deficient, which was very often the case, there he sought the remedy in himself, using judgment and conjecture; which, he is bold to say, he will not be found to have exercised wantonly, but to follow the established rules of critique with soberness and temperance. These emendations, (whether of his own, or other gentlemen*), carrying in themselves

* In the manuscripts from which all these plays are printed, the emendations are given, to their proper owners, by initials and other marks that are in the margin of those manuscripts, but they are suppressed in the print for two reasons; first, their number, in some pages, makes them a little unsightly;

selves, a face of certainty, and coming in aid of places that were apparently corrupt, are admitted into the text, and the rejected reading is always put below; some, others,—that have neither that certainty, nor are of that necessity, but are specious, and plausible, and may be thought by some to mend the passage they belong to, will have a place in the collection that is spoken of above. But where it is said, that the rejected reading is always put below, this must be taken with some restriction: for some of the emendations, and of course the ancient readings upon which they are grounded, being of a complicated nature, the general method was there inconvenient; and for these few, you are referred to a note, which will be found among the rest; and another sort there are, that are simply insertions; these are effectually pointed out by being printed in the Gothic or black character.

From the preceding quotation it is very plain that Mr. Capell treads exactly in the steps of the former editors of Shakespeare; only he is a little more cavalier with regard to his readers. This makes us most earnestly wish, that he had imitated their practice so far in the course of his publication, as to have given us the reasons on which his own *ipse dixit*, or those of his friends are founded. After the indulgence shewn to so many editions of Shakespeare, the Public has surely a right to require such a compliance; and we are of opinion, that all that is to be contained in the collection, which, he says, is to be published, might have been inserted in the edition before us, without hazarding its character of being a *well printed book*.

Shakespeare's scene divisions (says Mr. Capell) he certainly did not fetch from writers upon the drama; for, in them, he observes a method in which, perhaps, he is singular, and he is invariable in the use of it: with him, a change of scene implies generally a change of place, though not always, but always an entire evacuation of it, and

sightly; and the editor professes himself weak enough to like a well-printed book: in the next place, he does declare—that his only object has been, to do service to his great author; which provided it be done, he thinks it of small importance by what hand the service was administered: if the partisans of former editors shall chance to think them injured by this suppression, he must upon this occasion violate the rules of modesty, by declaring—that he himself is the most injured by it; whose emendations are equal, at least in number, to all theirs if put together; to say nothing of his recovered readings, which are more considerable still.

a succession of new persons: that *liaison* of the scenes, which Jonson seems to have attempted, and upon which the French stage prides itself, he does not appear to have had any idea of; of the other unities he was perfectly well apprised; and has followed them, in one of his plays, with as great strictness, and greater happiness than can perhaps be met with in any other writer: the play meant is "*The Comedy of Errors*;" in which the action is one, the place one, and the time such as even Aristotle himself would allow of—the revolution of half a day.

With regard to the *liaison* of the scenes, we can scarcely imagine the author of the *Merry Wives of Windsor* to have had no idea of it, or that he was unacquainted with what is gracefully regular in the drama, though, through the bad taste of his audiences, he durst not put it in practice. We shall give Mr. Capell credit for the great pains he has taken, and the judgment he has discovered in new pointing and dividing the old copies of Shakespeare, and likewise for the modesty with which he mentions those improvements, though inferior in merit, says he, to no others whatsoever.

Thus (continues our editor) have we run through, in as brief a manner as possible, all the several heads, of which it was thought proper and even necessary that the public should be apprised; as well those that concern preceding editions, both old and new; as the other which we have just quoted,—the method observed in the edition that is now before them: which though not so entertaining, it is confessed, nor affording so much room to display the parts and talents of a writer, as some other topics that have generally supplied the place of them; such as,—criticisms or panegyrics upon the author, historical anecdotes, essays, and *anecdotes*; yet there will be found some odd people, who may be apt to pronounce of them—that they are suitable to the place they stand in, and convey all the instruction that should be looked for in a preface. Here, therefore, we might take our leave of the reader, bidding him welcome to the banquet that is set before him; were it not apprehended, and reasonably, that he will expect some account why it is not served up to him at present with its accustomed and laudable garbure, of "*Notes, Glosses*," &c.: Now, though it might be replied, as a reason for what is done,—that a very great part of the world, amongst whom is the editor himself, profess much dislike to this paginary intermixture of text and comment; in works merely of entertainment, and written in the language of the country; as also—that he, the editor, does not possess the secret of dealing out notes by measure,

super, and distributing them amongst his volumes so nicely, that the equality of their bulk shall not be broke in upon the thickness of a sheet of paper; yet, having other matter at hand which he thinks may excuse him better, he will not have recourse to these above-mentioned: which matter is no other, than his very strong desire of approving himself to the public a man of integrity; and of making his future present more perfect, and as worthy their acceptance as his abilities will let him. For the explaining of what is said, which is a little wrapt up in mystery at present, we must inform that public—that another work is prepared, and in great forwardness, having been wrought upon many years; nearly indeed as long as the work which is now before them; for they have gone hand in hand almost from the first: this work, to which we have given for title "*The School of SHAKESPEARE*," consists wholly of extracts, (with observations upon some of them, interspersed occasionally) from books that may properly be called—his school; as they are indeed the sources from which he drew the greater part of his knowledge in mythology and classical matters, * his fable, his history, and even the seeming peculiarity

* Though our expressions, as we think, are sufficiently guarded in this place, yet, being fearful of misconstruction, we desire to be heard further as to this affair of his learning. It is our firm belief, then,—that Shakespeare was very well grounded, at least in Latin, at school; it appears from the clearest evidence possible, that his father was a man of no little substance, and very well able to give him such education, which, perhaps, he might be inclined to carry further, by sending him to a university; but was prevented in this design (if he had it) by his son's early marriage, which, from monuments and other like evidence, it appears with no less certainty, must have happened before he was seventeen, or very soon after: the displeasure of his father, which was the consequence of this marriage, or else some excesses which he is said to have been guilty of, it is probable, drove him up to town; where he engaged early in some of the theatres, and was honoured with the patronage of the earl of Southampton: his "*Venus and Adonis*" is addressed to that earl in a very pretty and modest dedication, in which he calls it—"the first fruits of his invention," and offers it to the world with this singular motto,

*Vilia miretur vulgus, mihi flavus Apollo
Pecula Castalia plena ministrat aqua;*

and

of his language: to furnish out these materials, all the plays have been perused, within a very small number, that were in print

and the whole poem, as well as his "Lucretie," which followed it soon after, together with his choice of those subjects, are plain marks of his acquaintance with some of the Latin classics, at least at that time: the dissipation of youth, and; when that was over, the busy scene in which he instantly plunged himself, may very well be supposed to have hindered his making any great progress in them; but that such a mind as his should quite lose the tincture of any knowledge it had once been imbued with, cannot be imagined; accordingly we see, that this school-learning (for it was no more) stuck with him to the last, and it was the recordations, as we may call it, of that learning which produced the Latin that is in many of his plays, and most plentifully in those that are most early: every several piece of it is aptly introduced, given to a proper character, and uttered upon some proper occasion; and so well cemented, as it were, and joined to the passage it stands in, as to deal conviction to the judicious—that the whole was wrought up together, and fetched from his own little store, upon the sudden and without study.

The other languages which he has sometimes made use of, that is—the Italian and French, are not of such difficult conquest that we should think them beyond his reach; an acquaintance with the first of them was a sort of fashion in his time; Surrey and the sonnet-writers set it on foot, and it was continued by Sidney and Spencer: all our poetry issued from that school; and it would be wonderful indeed, if he, whom we saw a little before putting himself with so much zeal under the banner of the muses, should not have been tempted to taste at least of that fountain to which of all his other brethren there was such continual resort: let us conclude then, that he did taste of it; but, happily for himself, and more happy for the world that enjoys him now, he did not find it to his relish, and threw away the cup: metaphor apart, it is evident—that he had some little knowledge of the Italian: perhaps, just as much as enabled him to read a novel or a poem; and to put some few fragments of it, with which his memory furnished him into the mouth of a pedant, or fine gentleman.

How or when he acquired it we must be content to be ignorant, but of the French language he was somewhat a greater master than of the two that have gone before; yet, unless we look except their novelists, he does not appear to have had much acquaintance

print in his time or some short time after; the chroniclers his contemporaries, or that a little preceded him; many original poets

quaintance with any of their writers; what he has given us of it is merely colloquial, flows with great ease from him, and is reasonably pure: should it be said—he had travelled for it, we know not who can confute us; in his days indeed, and with people of his station, the custom of doing so was rather rarer than in ours; yet we have not with an example, and in his own band of players, in the person of the very famous Mr. Kempe; of whose travels there is mention in a silly old play, called—“The Return from Parnassus,” printed in 1606, but written much earlier in the time of queen Elizabeth: add to this—the exceeding great liveliness and justness that is seen in many descriptions of the sea and of promontories, which, if examined, shew another sort of knowledge of them than is to be gotten in books or relations; and if these be laid together, this conjecture of his travelling may not be thought void of probability.

One opinion, we are sure, which is advanced somewhere or other, is utterly false—that this Latin, and this Italian, and the language that was last mentioned, are insertions and the work of some other hand: there has been started now and then in philological matters a proposition so strange as to carry its own condemnation in it, and this is of the number; it has been honoured already with more notice than it is any ways entitled to, where the poet's Latin is spoke of a little while before; to which answer must be left, and we shall pass on—to profess our entire belief of the genuineness of every several part of this work, and that he only was the author of it: he might write beneath himself at particular times, and certainly does in some places; but is not always without excuse; and it frequently happens that a weak scene serves to very good purpose, as will be made appear at one time or other. It may be thought that there is one argument still unanswered, which has been brought against his acquaintance with the Latin and other languages, and that is,—that, had he been so acquainted, it could not have happened that some imitations would have crept into his writings, of which certainly there are none: but this argument has been answered in effect, when it was said—that his knowledge in these languages was but slender, and his conversation with the writers in them slender too, of course; but, had it been otherwise, and he as deeply read in them as some people have thought him, his works (it is probable) had been as little deformed with imitations as we now see them. Shakespeare

poets of that age, and many translators; with essayists, novelists, and story-mongers in great abundance: every book, in short, has been consulted that it was possible to procure, with which it could be thought he was acquainted, or that seemed likely to contribute any thing towards his illustration."

We cannot help thinking, that the preceding note partakes somewhat of the nature of the practice Mr. Capell seems to censure; tho' it is, on the whole, a very valuable critique upon Shakespeare, and entitles the editor to our thanks, particularly as we * have always heartily espoused the same opinion.

After the large quotations we have given from this Introduction, we shall not attempt to follow Mr. Capell through the remaining part of it. We agree with him in general as to his criticisms upon the authenticity and excellency of the plays. We differ from him, however, as to the character he gives of Lilly, the author of *Euphues*, which is founded on the malevolence of his contemporaries, and to abuse him became a fashionable amusement. Did Mr. Capell ever read his plays, or compare his style with that of the most approved modern English authors?

Towards the close of the Introduction, we are entertained with an account of the origin of Shakespeare's fables. As we think that the study of the rubbish which was contemporary with the first publications of our immortal author's plays, ought to be a matter of mere curiosity to all except profest antiquaries and editors, we have nothing to object to Mr. Capell's discoveries on that head. We are, however, a little surprised that, having admitted Shakespeare to have understood Latin, he supposes the subject of *Hamlet* to have been taken either from the French author Belforest, or from a quarto pamphlet in black letter, entitled, "The History of Hamblet." After what we have already * observed on that subject, why may he not as well suppose Shakespeare to have taken it from *Saxo Grammaticus*, or some other Danish history, where, without doubt, it originally grew? Why has he assigned Hollinshed, and other English chroniclers, as the sources from which he drew his *Macbeth*, when Buchanan, whose history was certainly not translated in Shakespeare's time, gave us the two chief characters, that of *Macbeth* and his wife, which our great poet has adopted, and which the reading of no English chronicle could have communicated.

Shakespeare was far above such a practice; he had the stores in himself, and wanted not the assistance of a foreign hand to dress him up in things of their lending."

* See vol. xxiii. p. 47. et passim.

† Ibid p. 50.

Upon the whole, we must allow that Mr. Capell appears to be a faithful and an accurate editor; and that he possesses no inconsiderable degree of critical knowledge, as will, we doubt not, fully appear in the subsequent publications relative to his great poet, which he has promised to the world.

II. Remarks on several very important Prophecies. By Granville Sharp. 8vo. Pr. 2s. 6d. White.

THIS work is divided into five parts. The first contains remarks on the thirteenth, fourteenth, fifteenth, and sixteenth verses of the seventh chapter of Isaiah, in answer to a dissertation on the same by Dr. W—ms. As this passage has been the subject of many critical enquiries, and the dissertator had adopted an opinion not commonly received, we thought it necessary to give his arguments their full weight, by citing them at large in our Review *. On this account Mr. Sharp is pleased to observe, that we are even more concerned than the author in publishing his notions to the world. But this animadversion gives us no pain; it was our intention to exhibit a full and perfect view of the doctor's hypothesis, and leave it to the discussion of the learned reader.

The first thing which Mr. Sharp attempts, is, to ascertain the true sense of עַלְמָה; which, by the way, does not affect the great point in debate: for, admitting that the word always signifies a virgin, it might without any impropriety be applied to a young woman, who was a virgin at the time the prophecy was delivered.

In this inquiry he has occasion to consider the meaning of Prov. xxx. 19. in which text, he says, 'the writer seems to allude to the secret artifices and allurements used by a man in order to seduce a virgin: such artifices as are hinted at in Exod. xxii. 16.—If a man entice a maid, בְּחִילָה, &c. Therefore a word signifying merely a young woman, or one, that was not esteemed a virgin, would not have been so suitable to the context of either of these passages.'

This interpretation is certainly very distant from the author's meaning, and hardly makes any tolerable sense of the passage. Castalio translates it honestly and literally, *viri vestigium in puella*; and Grotius says, *significat incerta esse virginis aut corruptæ indicia* †. They who think there is any indelicacy in this explication, let them turn to Deut. xxii. 17. and they will see,

that the elders of Israel were used to employ their penetration in these matters. This interpretation coincides with the idea of a serpent leaving no vestige, or impression on a rock, which is mentioned before; and the English word *track* seems to be immediately derived from the Hebrew *קֶדַח* *qik*.

The chapter which contains this controverted text, our author erroneously ascribes to Solomon.

Having examined every place in the Old Testament in which *עלמה* occurs; and having assigned his reasons for thinking, that it always denotes a virgin, he proceeds to prove, that Isaiah, in the verses above mentioned, refers to Jesus Christ.

Dr. W—ms has objected, that the 16th verse—*for before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings*—cannot, in any sense, be applied to the Messiah: this writer, on the contrary, is of opinion that it may. He agrees with the doctor and Mr. Mann, that *קָץ* may signify *vexest*, instead of *abhorrest*; he observes, that Ahaz had vexed Israel as well as Judah by his apostacy; and he supposes, that the land of Immanuel (chap. viii.) may signify the land of both the houses of Israel; and that the two kings of the land may mean the separate *regal powers* of these two houses of Israel, which he says were both to cease before the child Immanuel should know to refuse the evil, and choose the good.

But why may not the land which Ahaz is said to have *abhorred**, signify the land of Israel? Then *both her kings* will mean her *own* king Pekah, and her *confederate* king Rezin. It is observable, that both these kings were slain in about two years after this prediction: for which reason it is most natural to imagine, that the prophet alluded to them.

Dr. W—ms has observed, that the child Immanuel could not be Christ, because he is never called the king of Judah; our author therefore endeavours to shew, that the dominion of the land of Immanuel may be attributed with more propriety to the Messiah, than to any son of Isaiah; and that our Saviour was really king of Israel; for which he cites Luke i. 32. Zech. ix. 9. &c.

Now, says he, I may ask with Origen—"Who was born in the time of Ahaz, of whose birth this is said, *Emmanuel*, that is, *God with us*?" We read indeed, in the eighth chapter, of a son, which the prophets conceived and bare unto Isaiah. . . . but the said child was not called Immanuel, but Maher-shalal-

* This perhaps, after all, is the best rendering of *קָדַח* *qik*. The present clause is evidently addressed to Ahaz. *שָׁחַח* *hash-baz*,

hash-baz, properly signifying and prefiguring the *near approach of the spoiling* of Damascus and Samaria. Now, we do not read of any other child, born at that time, as a sign; and therefore Dr. W——ms's opinion, concerning Immanuel, is not only a mere supposition, but a very improbable one; since it is not at all likely, that two children were then born, one Maher-shalal-hash-baz, and the other Immanuel, and both of them intended as mere temporary signs of the *same thing*.'

It may be observed, that the prophet had *several* sons, how many we know not, which, he tells us, *were for signs, and for wonders in Israel*. There is, however, no occasion for supposing, that two children were signs of the same thing. The one was a sign of the divine favour towards the house of Judah, and the other a sign of the spoiling of Damascus and Samaria, chap. viii. 4. Grotius thinks, that the same infant was called by two different names, viz. Immanuel and Maher-shalal-hash-baz. But this supposition is not necessary: the silence of history is no proof that there was not one born at that time who was called Immanuel.

Dr. W——ms says, "I think that the prophet had no reference to the Messiah, and that the evangelist only alludes to this passage in Isaiah, because it was *remarkably suitable* to the matter which he was relating."

Mr. Sharp replies, 'If it were true that עִלְמָה doth not signify a virgin, in what sense could the text be esteemed *remarkably suitable* to the miraculous conception of a virgin by the Holy Ghost? And in what manner could the *accommodation* of it to that *singular event* assist the sacred historian "by way of illustration"?'

He adds: 'Would it not be very unnatural to suppose, that the prophets have been entirely silent concerning this most remarkable sign of the Messiah, viz. his being *born of a virgin*; inasmuch that an evangelist should be obliged to *accommodate* to this singular circumstance, a passage which originally had no reference to the Messiah? and that he should attempt to pass such a *meté accommodation* upon the world for the genuine sense of the prophet, by signifying in the strongest terms, that this text was *fulfilled* in the circumstances which he there relates?'

Why should any one attempt now-a-days, to explain away the genuine meaning of a prophecy so literally fulfilled by the miraculous birth of Christ, when even the Jewish interpreters, near 300, i. e. according to the Chronicle of Eusebius, 279 years before that wonderful event, had construed the same prophecy in such a manner, that it could not possibly be applied to any person whatsoever, except the promised Messiah, who alone was born of a virgin.

The learned Dr. Sykes, speaking of this prophecy, expresses himself in this manner: "I readily allow, that the words; in their obvious and literal sense, relate to a young woman in the days of Ahaz, as will appear by the context. And were any one to read Isaiah, without knowing or having heard of the evangelist, it is highly probable, that he would not imagine himself to be reading a prophecy of an event, which was not to happen in less than 740 years It must likewise be owned, that no Jew, either ancient or modern, in any of their books, interpret this passage as a prediction of the Messiah. Nor does any one in the series of the evangelical history directly and in terms cite this prophecy; which yet it seems highly probable that some or other should, when the fact was so remarkable, and so well known *."

The most eminent writers acknowledge, that this prophecy was literally fulfilled in the time of Isaiah. Grotius having explained it in this manner, says, *Hic quidem nobis videtur simplex primoque obvius esse sensus: virgineum Esaiam.* Curcellanus makes this concession, *Hanc prophetiam sensu literali impletam olim fuisse temporibus Esaiæ in juveniculâ aliquâ feminâ, quæ cum propheta istud diceret virgo adhuc erat; sed paulo post nupta, sive Achazo, sive alteri cuiuspiam viro, ex illo concepit, & peperit filium: ut antequam ad annos discretionis filius iste pervenisset, Hierosolyma à metu regum illorum, qui ipsi imminabant, liberata fuit* *. To justify St. Matthew's application of this prophecy to our Saviour, the former tells us, *Verbis inesse μυστηρίον de Christo*; the latter, *Sensu mystico hæc verba applicari Christo*. Others, not choosing to rest the matter upon this footing, are of opinion, that the evangelist meant no more than an accommodation of the prophet's words to the case in hand: and this they think is the most unexceptionable way of interpreting Matth. i. 22. and other passages of the same nature. But it must be confessed, that if it is only an accommodation, it is the most remarkably apposite of any in the four evangelists.

It has been supposed by several writers, that the passage in dispute contains two distinct prophecies, viz. that the 14th and 15th verses relate to Christ, and the 16th to Isaiah's son. "But is not this, says Dr. W——ans, very unnatural, and if I am not mistaken very unusual?"—In order to prove, that it is not so unusual as the doctor seems to imagine, our author has subjoined to his remarks, a dissertation on the nature and style of prophetical writings, shewing, that abrupt transitions

* See Sykes's Essay on the Christian Relig. chap. xiii.

† Curcell. Inst. Rel. Chr. l. 5. c. 3.

from one subject to another are frequently found therein; and that the holy scriptures afford many examples of prophecies, which are blended and interwoven with other subjects, that are entirely different, both as to the matter and the time of accomplishment. In this dissertation he likewise attempts to shew, that there are many instances of passages which bear a double construction, being partly applicable to some particular person expressly mentioned; though they ultimately and chiefly relate to another very different person.

That there are sudden transitions from one subject to another, in the prophetic writings, will be readily allowed. But supposing the prophet concludes the first prediction in the chapter above-mentioned, at the end of the fifteenth verse, it will run in this manner: *Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel: butter and honey shall be eat, that he may know to refuse the evil and choose the good.*—If there is here a transition to another subject, the sense is broken and defective. No end or purpose is mentioned for which the virgin shall conceive and bear a son; only we are told, that he shall be called Immanuel, and that he shall eat common food, till he come to the use of his reason, or be able to distinguish good from evil.—Surely the prophet would never break off a prediction, which is introduced with the greatest solemnity in this unexpected and imperfect manner!

The subject of our author's third dissertation, is this prophecy of Isaiah (chap. vii. ver. 8.) *Within three score and five years shall Ephraim be broken that it be not a people.* Here he shews, that the regal government of the house of Israel, as a separate state from Judah, was put an end to about twenty-one years after Isaiah's prophecy; when Salmanazer took Samaria, and carried Israel away into Assyria (2 Kings xvii. 6.) and that within the time mentioned by the prophet, Ephraim, or the children of Israel, ceased from being a people, the greatest part being persecuted and slaughtered in their captivity, and the remnant become subject to the laws and government of the tribe of Judah, and incorporated with it.

In the fourth dissertation, the subject of which is the famous prophecy of Jacob, the author endeavours to prove, that the regal government of the house of Judah ceased precisely at the time limited by Isaiah, in the prophecy above-mentioned; or in other words, that the land of Israel, including Judah (being the land which Ahaz is supposed to have vexed) was forsaken of both her kings, or regal governments, before the child Immanuel could know to refuse the evil and choose the good.

Herod the Great, a Jewish prince, will be found, he says, to have been the last king of the whole land of Israel and Judah, Vol. XXVI. Nov. 1768. Z which

which Ahaz vexed; and it is remarkable, that Christ, the true Immanuel, was a young child in the arms of his mother, at the time of this monarch's death. *Matt. ii. 20.* John the Baptist, he observes, was the last of the Jewish prophets, or *Law-prophets*; and in him, he thinks, the latter part of Jacob's prophecy received its accomplishment.

If we admit our author's explanation of the 16th verse of Isaiah's prophecy, it will not be easy to discover what consolation it could possibly afford to Ahaz and the house of David. Nay, if the prophet actually assured them, that the kingdom of Israel and Judah should both be abolished, *before* the child he speaks of should arrive to years of discretion, he involved them in greater perplexity than what they were in already. For, by all that was said, they could not possibly know, but that the dissolution of the regal government should immediately take place.

The fifth and last part of this work is an answer to some of the principal arguments used by Dr. Williams in defence of his Critical Dissertation, in which the opinions of the late Dr. Sykes* and Dr. G. Benson† concerning accommodations of scripture-prophecy are briefly considered.

III. *Continued Corruption, Standing Armies, and popular Discontents considered; and the Establishment of the English Colonies in America, with various subsequent Proceedings, and the present Contentts examined, with Intent to promote their cordial and perpetual Union with their Mother-Country, for their mutual Honour, Comfort, Strength, and Safety.* 4to. *Pr. 3s. 6d. Almon.*

THE author of this excellent publication appears to be a learned writer, and a warm friend to liberty. He has, from the Roman and other histories, elucidated the sources and effects of public corruption, standing armies, and popular discontents, which we believe are generally the same in all countries. We have rarely seen so much patriot philosophy contained in such narrow bounds as he has allotted to his performance; and he seems to be intimately acquainted with the persons and characters of our great ministers in the late and present reign. He proves from the Roman history, that if our colonies by their original establishment have not the rights, liberties, and benefits of the English empire, sound policy requires

* Connection of Nat. and Rev. Relig. p. 217.

† Paraph. on St. Paul's Epist. vol. i. pref.

the true *Continued Corruption, &c. considered* 259
 that the same should be granted them. Our limits will not
 permit us to follow this author in the political analogy by which
 he defends this principle; and we cannot be abridged. With re-
 gard to his sentiments of the English constitution, our readers
 may take his creed in the following pointed quotation:

'Absolute princes may have their favourites; but in a free
 state or monarchic commonwealth, a prince dominant him-
 self can by no possibility have the least true political existence.
 The kings of England have ever had authority to appoint pro-
 per officers, to administer the public affairs, according to the
 constitution of the kingdom; but the creation or preservation
 of this noxious animal falls not within the compass of their
 power. *Preparation in the hands of the king*, where the constitu-
 tion hath placed it, and where it ought ever to remain, is a
 scepter of gold; but in the hand of the subject it is a rod of iron; and
 whenever any man by his misrepresentations, detractions, double-
 dealing, craft, or other means whatever, raises himself to this
 exalted seat of power, to the dishonour of his prince, and pre-
 judice of his fellow-subjects, every man has a right to cast his
 tablet to him with this inscription, *Come down, thou executioner
 of the common-wealth!*'

Our author gives us the following character of Mr. Onslow,
 the late worthy Speaker, which we transcribe the more willing-
 ly, on account of the circumstances of the juncture.

'Mr. Onslow being trained up with diligence in learning,
 knowledge, and business, knew the rights of the empire, and
 from principle was a friend to the colonies, of whom he said,
 that they were the younger brethren of the constitution; and
 when a more injurious attempt was made, by ministers, upon
 their rights and liberties, in the house of commons, than I be-
 lieve was ever practised by the Genoese upon the Corsicans, be-
 fore drawing the sword, he not only behaved nobly in that
 house, but when the king, lords, and commons were assem-
 bled, after mentioning this strange business to his majesty, he
 concluded his recommendation of the colonies to the king's cle-
 mency and goodness with these words, "so that it may be their
 inclination as well as duty to be obedient to you, great Sir, and
 the laws;" and in justice to the memory of the late king, it
 ought to be observed, that when application was made to him
 respecting the colonies, he said that he would have right done
 to the colonies, but he did not understand them; and I am
 sorry that some of our politicians have not resembled him as
 much in the former as in the latter point.'

He has drawn the character of the late Mr. Legge with so
 much precision, that it must strike every reader who had a per-
 sonal acquaintance with that cautious minister. We shall be

silent as to his opinion of the ministers who are still alive. His sentiments of the American stamp-act are as follow.

Our great political adventurer, when in the wantonness of his power, and poverty of his understanding, he undertook the reformation of British America, with the British and American commerce, and multiplied his impositions, restrictions, and regulations, subjecting the whole to military execution, in former times deemed by the wise fit only for commercial destruction, together with his memorable taxation, to the enforcement of such unconstitutional, strange, and unnatural judicatories as the earth before never saw, might as well, I conceive, have formed a scheme to take the tools out of the hands of a considerable part of the manufacturers of Birmingham and Leeds, as his devices directly tended to distress the principal trading colonies, and take from them their little money, wanted to drive about the wheels of trade necessary to the manufactures and commerce of the kingdom. I do not believe that at making the peace he foul'd his fingers, though some others will never be able to make theirs clean; but he was as solicitous to enforce in effect the laws made against British commerce by our late enemies as if he had been paid for it.

At the beginning of this publication is a figure of Liberty engraved by Bartolozzi from a very fine drawing of Cipriani; and it is in allusion to this print, which is one of the best we have seen of the kind, that he throws out the following nervous admonitions.

Our unhappy dissensions, partialities, and prejudices, chiefly caused by evil-minded men, and their measures, having divided and frittered into pieces our public affections, in order to collect, unite, and properly fix them, I have placed in the front of this short imperfect essay a figure representing the noblest object, worthy of our warmest and most constant affections; and I hope that none of my countrymen, however distinguished, or where-ever dispersed, will ever incline to have this excellent lady cramp't in the foot, or maimed in any of her members; but that, on the contrary, they will all take delight in preserving her noble form and constitution, invigorated by the purest blood [the law of liberty] flowing freely through all her veins, and defend her honour and her person from the corrupt embraces of political profligates.

To conclude; our author, to his other mottos, ought to have added,

Odi profanum vulgus, et arceo—

None but scholars and patriots ought to take this publication in their hands, since for such only it is calculated. The stile is every-

Every-where animated; and if it is sometimes incorrect, this must be attributed to his fervour for liberty, which diverts his attention from meaner objects.

IV. *An Enquiry into the Origin of the Discoveries attributed to the Moderns. Wherein it is demonstrated, that our most celebrated Philosophers have, for the most Part, taken what they advance from the Works of the Ancients; and that many important Truths in Religion were known to the Pagan Sages. Translated from the French of the Rev. Mr. Dutens, Rector of Elfdon, in the County of Northumberland, &c. With considerable Additions communicated by the Author. 8vo. Pr. 6s. Griffin.*

TO the generality of readers it will seem a paradox to assert, that the most celebrated philosophers of modern ages have, for the most part, taken what they advance from the writings of the ancients; or in other words, that the profound researches, and the boasted discoveries of Copernicus, Bacon, Galileo, Kepler, Boyle, Newton, Malebranche, Leibnitz, Wolff, Locke, &c. are little more than the doctrines of Pythagoras, Democritus, Aristotle, Plato, Seneca, and other Greek and Roman writers, modernized and improved. But when we consider, that men of all nations and all ages have been endowed with the same faculties, the same powers of investigation and discernment; that nature is the same in every climate; and that the treasures of knowledge are equally accessible to all mankind; we shall not be surprised to find, that the ancients were acquainted with many of those principles, upon which the moderns have erected their systems. This was no more than what it was reasonable to expect from men of genius and learning, who employed their time in contemplating and investigating the nature of things. But between the ancients and the moderns there seems to be a very considerable difference. The former by the mere dint of genius and assiduous application carried their enquiries to a great extent; but for want of proper instruments, they gained only a superficial, transient, and imperfect glimpse of truth; and mixed their philosophy with a farrago of unintelligible-jargon. The latter have penetrated into the deepest recesses of nature, examined every object with the minutest attention, and thrown a new and surprising lustre on the works of creation: at the same time their discoveries are confirmed by experiment and demonstration.

To restore to the first philosophers the honour they have a right to claim, to place in its native light the share they have

in whatever we pretend to know, and even in what has been called modern discoveries, is the principal design of this Enquiry.

The author begins with an examination of the sentiments of Descartes, Malebranche, Locke, &c. respecting ideas, rationality, and sensible qualities.

Descartes, he says, acknowledges, that he has adopted the sentiments of the ancient philosophers. The rules in which the whole of his logic consists, were indicated by Aristotle. Both of them have recommended the same method of proceeding in our investigations. This argument, *I doubt (or think) therefore I am*, of which Descartes looked upon himself as the original discoverer, is to be found in St. Augustine: *If I deceive myself, says that great man, may I not thence conclude that I am?*

All advanced by Locke in his Essay on the Human Understanding, are the fruits of an exact attention to the principles of Aristotle; who taught that, all our ideas, originally spring from the senses. According to the English philosopher, sensations are the simple ideas out of which reflection forms its compounds. This is the basis of his work: whereby, it is true, he hath thrown great light upon our manner of acquiring ideas, and making associations of them; but it is also clear, from what Sextus Empiricus, Plutarch, and Diogenes Laertius have preserved to us of the doctrines of the Stoics, that they reasoned in the very same manner. "The mind of man at his birth, say they, is like white paper, adapted to receive whatever may be written on it. The first impressions that it receives, come to it from the senses †."

The innate ideas of Descartes and Leibnitz are drawn from Plato, Heraclitus, Pythagoras, and the Chaldeans; and the system of Malebranche from the same source, and St. Augustine. This father says, *Ideas are eternal, and immutable; the exemplars or archetypes of all created things; and, in short, exist in God*. This is the notion of Malebranche, for which he has been treated as a visionary by those who never thought of fixing the same imputation upon the original authors whom he had copied.

The glory of having been the first who clearly distinguished the properties of the mind from those of the body; and demonstrated that sensible qualities had their existence in the mind of the perceiver, and not in the objects perceived, hath been wrongfully ascribed

* *Si fallor, sum, &c.* De lib. Arb. l. 2. c. 3. De Civ. Dei. l. 11. c. 26.

† Plut. de Placit. phil. l. 4. c. 14.

‡ S. August. l. 83. Quest. 46.

ed to Democritus. He was preceded in these respects by Leucippus, Democritus, Plato, Strato, Anaxippus, Plutarch, Sextus Empiricus, &c. Plato observes, that the same wind appears cold to one, and hot to another, to one soft, and to another rough; but that we ought not thence to conclude, that the wind is in itself hot and cold at the same time; but to say with Protagoras, that he who is hot, feels it hot, &c.

Leibnitz hath not only revived the monades of Pythagoras, but even employed the very same arguments which the Pythagoreans made use of to demonstrate the necessity of admitting the existence of simple and uncompounded things, anterior to those that were compounded; and as being the foundation of the existence of body itself.

The foundation of Mr. de Buffon's theory respecting universal matter, generation, and nutrition, hath so much resemblance to what was taught by Anaxagoras, Empedocles, and some other ancients, that it is difficult, after comparing the opinions of these illustrious philosophers with that of our celebrated moderns, not to think that his ideas drew their origin from that first school; the rather, because it appears, that he had very attentively read them, and knew how to value their merit.

According to the system of Pythagoras, Plato, and Epicurus, the production of every thing in nature was ascribed to the concurrent force of simple and active principles long before Mr. Needham thought of it.

The corpuscular philosophy of Gallendi and the Newtonians is no other than that of Mochus, Leucippus, Democritus, and Epicurus. The Newtonians say, "that the smallest parcel of matter is able to cover the largest extent of space, by the number of parts into which it may be divided; and that without so much as leaving any one pore of the smallest dimension uncovered." Now Anaxagoras had said †, that each body of whatever size, was infinitely divisible; inasmuch that a particle so small as half the foot of the minutest insect, might furnish out of itself parts sufficient for entirely covering an hundred million of worlds ‡, without ever becoming exhaustible as to the number of its parts. And Democritus, in two words, hath expressed the same proposition, in saying, "that it was possible to make a world out of an atom."

* Plato in Theætheto.

† Arist. Phys. auscult. 1. 3. c. 4.

‡ Fénelon, Vie des Philosophes.

§ Stobæus, Eclog. Phys. 1. 1.

The acceleration of motion was known to Aristotle, and the best manner of accounting for it is that which he makes use of. Lucretius observed, long before Galileo, that bodies the most unequal in weight, such as gold and down, must descend with equal velocity in a vacuum *.

Universal gravity, attractive, centripetal, and centrifugal force were clearly indicated by Anaxagoras, Plato, Aristotle, Plutarch, and Lucretius. Plutarch, who knew almost all the shining truths of astronomy, took notice of the reciprocal energy, which causes the planets to gravitate towards one another; and in explaining what it was that made bodies tend towards the earth, he attributes it to "a reciprocal attraction, whereby all terrestrial bodies have this tendency, and which collects into one the parts constituting the sun and moon, and retains them in their spheres †." He afterwards applies these particular phenomena to others more general; and, "from what happens in our globe, deduces, according to the same principle, whatever must thence happen respectively in each celestial body; and then considers them in their relative connections one towards another." He illustrates this general relationship and connection, "by instancing what happens to our moon in its revolution round the earth, comparing it to a stone in a sling, which is impressed by two powers at once;" that of projection, which would carry it away, were it not retained by the embrace of the sling; which, like the central force, keeps it from wandering, whilst the combination of the two moves it in a circle.

Democritus and Phavorinus, without the aid of telescopes, entertained very just ideas of the milky way, and predicted the discovery of the satellites. The former observes, that the milky way was "the united brightness of an immense number of stars ‡;" the latter says, "he was astonished how it came to be admitted as certain, that there were no other wandering stars, or planets, but those observed by the Chaldeans. As for his part, he thought, that their number was more considerable than was vulgarly imagined, though they had hitherto escaped our notice ||."

* *Omnia quapropter debent per inane quietum*

Æque ponderibus non æquis concita ferri. L. 2. v. 238.

† Plut. de Facie in Orbe Luna.

‡ De Placit. l. 3. c. 1.

|| *Ut et alii quidam planetae essent . . . neque eos tamen homines gernerè possint.* A Gellius, l. 14. c. 1.

Descartes's doctrine of the vortices, notwithstanding all its apparent novelty, was taught by Leucippus and Democritus *.

The plurality of worlds was maintained by Heraclides, Democritus, Aristotle, Plotinus, &c. "Heraclides, says Plutarch, and all the Pythagoreans, taught that every star was a world †."

The theory of light and colours, for which Sir Isaac Newton has been universally celebrated, was indicated by Pythagoras and Plato. The former of these, and his disciples, entertained sufficiently just conceptions of the formation of colours. They taught, that "they resulted solely from the different modification of reflected light ‡." Plato has entered into a detail of the composition of colours, and enquired into the visible effects that must arise from a mixture of the different rays of which light itself is composed §.

Two thousand years before Copernicus, Pythagoras proposed the system, which is now distinguished by the name of that celebrated astronomer. Plato likewise, Aristarchus of Samos, and many others among the ancients, have in a thousand places expressed the same hypothesis; and Diogenes Laertius, Plutarch, and Stobæus, have with great precision transmitted to us their ideas.

That the earth is round, and inhabited on all sides, and of course, that there are Antipodes, is one of the most ancient doctrines inculcated by philosophy. Pythagoras ||, Plato, and others, maintained this opinion: and Lucretius and Pliny, who oppose this notion, as well as St. Augustine, all serve as witnesses that it must have prevailed in their time.

The revolution of the planets about their own axes was known also in the schools of Pythagoras and Plato. The opinion of the latter is thus explained by Atticus the Platonic: "To that general motion, which makes the planets describe a circular course, he added another, resulting from their spherical shape, which made each of them move about its own center, whilst they performed the general revolution of their course ¶." Cicero ascribes the same notion to Nicetas of Syracuse, and quotes Theophrastus to warrant what he advances **.

* Diog. Laert. 1. 9. §. 31.

† *Ἐκαστον τῶν ἀστρον καὶ κόσμον ὑπαρχειν*. De Placit. 1. 2. c. 13.

‡ Ibid. 1. 4. c. 13.

§ In Timæo.

|| *Πυθαγόρας πρὸς αὐτὰς ἀστρον*, &c. Diog. Laert. 1. 8. c. 26.

¶ Euseb. Præpar. Evangl. 15. c. 8. ex Atticq Platonico.

** Acad. Quæst. 1. 4.

There was scarcely any thing left to the moderns to say new respecting the return of comets, their nature, and their orbits. The Chaldeans, Egyptians, Pythagoras, Democritus, Hippocrates of Chios, Artemidorus, and Seneca, had already settled the theory of them: tho' the moderns, it is true, demonstrated more clearly some parts of it afterwards. Stobæus thus explains the sentiments of the Pythagoreans: "They imagined," says he, "the comets to be wandering planets, which appear only at certain times during their course." But Seneca, more than any other, in his seventh book of Natural Questions, has discussed this subject like a true philosopher.

The moon is an object which gave the ancients an opportunity of displaying their penetration. They early discovered, that "it had no light of its own, but shone with that which it reflected from the sun." This, after Thales, was the sentiment of Anaxagoras, and that of Empedocles †, who thence accounted, not only for the mildness of its splendor, but the imperceptibility of its heat, which our experiments but confirm. Proclus, in his commentary upon Timæus, presents us with three verses of Orpheus, wherein he positively asserts, that the moon was another earth, having in it mountains, vallies, &c. ‡ It was the opinion of Democritus, that the spots which we observe upon its disk, were no other than "shades, formed by the excessive height of the lunar mountains §," which intercept the light from the lower parts of that planet, where the vallies form themselves into what appear to us as shades and spots. Plutarch says, that those deep and extensive shades which appear upon that planet, must be occasioned by "the vast seas" it contains, which are incapable of reflecting so vivid a light as the more solid and opaque parts, or by "caverns extremely wide and deep, wherein the rays of the sun are absorbed;" whence those shades, and that obscurity, which we call the spots of the moon ||.

The moderns understand by ether, a very rare fluid, or species of matter beyond the atmosphere, and penetrating it, infinitely more subtile than the air we respire; of an immense

* Eclog. Phys. l. 1.

† Plutarch de Facie in orbe Lunæ.

‡ *Μήσατε δ' ἄλλαν γαίαν, &c.*

Struxit autem aliam terram immensam, quam selenem

Immortales vocant: homines autem, lunam;

Quæ multos montes habet, multas urbes, multas domos.

§ Stobæus Eclog. Phys. l. 1.

|| Plut. de Facie, &c.

extent, filling all the spaces where the celestial bodies roll; yet making no sensible resistance to their motions. These notions derive their origin from the doctrines of antiquity. Plato, in his *Timæus*, speaking of air, distinguishes it into two kinds, the one gross and filled with vapours, which is what we breathe; the other more refined, called ether, in which the celestial bodies are immersed, and where they roll. Aristotle knew the weight of the air; Seneca its weight, spring, and elasticity; for he describes "the constant effort it makes to expand itself, when it is compressed."

Leucippus, Chrylippus, Democritus, Aristotle, Aristophanes, Seneca, &c. accounted for thunder and earthquakes. The first of these philosophers tells us, that "thunder proceeds from a fiery exhalation, which inclosed in a cloud, bursts it asunder, and forces its way through." The last, speaking of earthquakes, supposes, that "the earth hides in its bosom many subterraneous fires, which uniting their flames, necessarily put into fervid motion the congregated vapours of its cells, which finding no immediate out-let, exert their utmost powers, till at last they force a way through whatever opposes them." He says also, that if the vapours be too weak to burst the barriers which retain them, all their efforts end in weak shocks and hollow murmurs, without any fatal consequence §.

Pytheas, and Seleucus of Erythrea preceded Descartes, in explaining the cause of the ebbing and flowing of the sea; and Pliny, before Sir Isaac Newton, has made mention, in that case, of the combined forces of sun and moon ||.

The virtues of the loadstone were known to Plato, who called the magnet the stone of Hercules, because it subdued iron, which conquers every thing. Lucretius and Plutarch endeavoured to account for its wonderful properties ¶.

[To be concluded in our next.]

* Plato in *Timæus*, et *Phædon*.

† Arist. de *Cælo*, l. 4, c. 1.

‡ *Modo spiliat se, modo expandit*, &c. *Quæst. Nat.* l. 5. c. 5.

§ Seneca, l. 6. c. 11. and 12.—The Newtonians attribute subterraneous fires, earthquakes, thunder, and lightning, to the fermentation of vapours impregnated with sulphur and nitre. The notions of the ancients are seldom truly philosophical.

|| *Hist. Nat.* l. 2. c. 97.

¶ Plato in *Timæus*, *Lucret.* l. 6. v. 1000.

V. *Another Traveller, or cursory Remarks and critical Observations made upon a Journey through Part of the Netherlands, in the latter End of the Year 1766. By Coriat Junior. In 2 Vols. Pr. 6s.* Johnson and Payne.

THE character of Coriat Junior, tho' of the same cast with that of Tristram Shandy, is not an absolute imitation of it; for it contains much originality. Coriat is very intelligible, and knows how to apply his lathen sword better than Tristram did, when he is inclined to make a sudden transition. His journey from London to Dover, and his voyage from Dover to Ostend; his adventures in the last mentioned places; his conferences, observations, rambles, &c. &c. blend many useful truths and arch observations with much *laughability*—(if our reader will pardon the word). His reflections upon nuns and nunneries are affecting, and we follow him with pleasure and improvement by water from Ostend to Bruges. We shall present the reader with his fourteenth chapter, to specify one of his manners.

• My intention is not to make a great book, but to write a little one.—I could easily collect a huge volume of excellent materials (with far less trouble than I take in spinning out my own cobwebs) since many of the ablest pens have been employed upon the history of the Netherlands; and endeavour to palm them upon the public for my own—but wherefore should I plunder the dead, to punish the living?

• Or with more candour than wit, more labour than fancy, and less judgment than reading, I might entertain my customers for a month together, with long-winded quotations from Guicciardini, Bentivoglio, Strada, Grotius, Sanderus, and many more—steal sentences from some, and plans and prospects from others—but since those men have merited so well of the republic of letters, why should I attempt to enervate them, and hath their venerable remains according to my conceit?—let each stand single and independent upon his own bottom—may he still be read, still inform, and still have our tribute of praise—and so may every author who deserves it.

• The ingenious compiler of the *Grand Tour*, in common with several of his brethren, informs us that Bruges comes from Bridges (and of course Bridges from Bruges) of which they say there are above two hundred in this city.—It may be so, for, upon my honour, I never counted them, no more than I did the streets, which, it seems, amount to two hundred and sixty.

• They tell you moreover that there are about seventy parochial and conventual churches—I can easily believe it from the astonishing number of ecclesiastics, secular and regular, which

are seen in the streets, and who abound full as much here as in any city in the Netherlands.—I tell you very fairly that my time was so short that I saw but little of that once flourishing city, arriving there only in the evening, and leaving it by nine o'clock the next morning; so that it was with the utmost difficulty in so large a place, that I made shift to run up one street and down another—to pop my head first into one church, then into another—if any of the courteous inhabitants did me the honour of a salute *en passant*, as is very customary; to present them with my best bows in return—to step into one shop, and ask for snuff; and into another, to buy a memorandum-book, with the better grace to inform myself of the name of such a place, or such an edifice—to thank them for their information, and to forget both by the time I had turned the corner of the next street; with many more impertinencies of the same kind, in the true spirit of modern travelling.—Yet what little I saw, I liked; and what I liked, I needs must commend.

But before I enter upon any further particulars respecting the city, let me, like a faithful guide, disembark my readers, and convey them in the most agreeable manner from the barge without the Ostende port, to Myn Heer Vanderbergh's at the Corn-Bloom (Fleur de Bled) the house of our destination.

At our near approach to the landing-place, I was struck with the appearance of about half a dozen fine equipages, that were waiting, as I concluded, for some of the passengers, gentlemen and ladies to whom they belonged, and whose quality I began to take into further consideration.

As I am confident that at least one half of my readers would have been of the same opinion, so I shall not be ashamed to acknowledge that I was under a very great mistake; and that those same equipages, fine as they were, with all their carving and gilding, their plate glasses before and behind and on either side, their velvet linings, fringes and tassels, turned out to be only a stand of hackney coaches, one of which was immediately secured for our company.

Before you can be admitted within the gates of any city in the Austrian Netherlands, it is necessary to answer a few lawful questions; such as, Who you are? whence you came? your business? and, in particular, if you have any uncustomed goods?—Nor are those questions put to strangers only, but even the natives of the country, as often as they travel, must give account of themselves.—However disagreeable such interruptions may be to people who have been used to do as they list, and to come and go as they please; yet as we don't find that this authority is ever abused, no inconvenience can possibly arise to quiet subjects and harmless travellers—on the contrary,

contrary, the security of both depends upon the rigour of the state; and to the vigilance and uprightness of the magistracy, and the exemplary lives of the clergy, it is owing that their populace are far more civilized than ours; that prophane swearing, drunkenness, and other licentious abominations are discountenanced, and knavery crushed in the bud; and that numberless crimes which are the growth of free cities are very rare among the Flemings.

As Bruges afforded no novelty to any of our party, who had been often there before, save to my fellow-traveller and myself, we chose rather to walk to the inn, than to be shut up in one of their fine hacks.—It is impossible for a stranger not to be struck with the approaches to the city, the solemnity of the ports, the neatness of the streets, the capaciousness of the markets, the venerable aspects of the churches, monasteries, and public edifices, the stateliness of some houses, and the elegance of others; add to these, the universal tranquility among the inhabitants that succeeded their jubilee, which ended but three days before, and you have a faint idea of what Bruges is.—What it was, you may partly gather from the general face of antiquity which appears throughout its buildings; the thinness of its inhabitants, compared with its circumference; from its immense weighing engines, now fallen to decay; from many of its canals overgrown with grass, leading to spacious warehouses which were once the chief repositories in Europe; and from other circumstances which sufficiently shew the nothingness of human grandeur, and the vicissitude of human things.

Yet such is the will of heaven, that every sublunary state should suffer change; and that as wise and virtuous men for the most part have been the founders and improvers of cities; so weak and wicked princes, or their ministers, have been deemed fit instruments for their ruin and overthrow.

But if commerce is fallen among them, religion still lifts her head; and if the number who wait upon the altar can be admitted in testimony of the piety of its inhabitants, this surely may be accounted an holy city—priests and prophets in abundance—but not one Jeremiah to be found to lament over her!—the truth is, that they of all people have the least cause for lamentation.

But 'tis time to take a little notice of the situation of our inn, lest we should stroll too far and forget the way back. Upon my word, a very good house!—methinks I could wish it stood a little more airy—I have no other objection—O, here comes our landlord—

Your servant, gentlemen!—welcome to Bruges!—Your company's up stairs!—shew the room, Peter!—The ladies are just

just going to drink tea!—Supper will be ready at eight precisely!—a great many strangers in town!—answer the bell there—your servant, gentlemen!—

All in a breath—thank you, Mr. Vandenberg!—a mighty civil host, and as fluent as a London vintner.

Why then, my worthy companion, I propose that we join with our party in a general welcome to this capital, that we take a refreshing dish of tea standing, that we may ramble as long as it may be convenient, and afterwards betake ourselves to the bookseller's shop, over the way, and there wait the call to supper.

The shops of booksellers should always be visited by the curious traveller; since they may be considered as the abstracts of the genius and learning of the country.—A well-read, and at the same time a well-bred man, might in half an hour learn to dress his conversation by them; choosing such subjects as were most for his own information, and best suited to the humour of the people, and avoiding such as he apprehended might give offence.—I am so clear, in this conceit, tho' some may be disposed to laugh at it (and they have free leave so to do) that I don't know whether in some situations I would not pay the bookseller a visit, even before I had sent for the dresser.

To strengthen this opinion, and to guard against the sneers of some of my merry disposed readers, give me leave to observe, that if I had been hoodwinked, and privately conveyed from London, not knowing whither I was going, and had been set down in Myn Heer Van-Praet's shop at Bruges, as soon as mine eyes had been uncovered and that I could look about me, I should not have hesitated a moment to pronounce that the religion of the country was popish, and the bulk of the inhabitants bigots.—Upon a slight survey I should have discovered that the country was Flanders, and a little more reflection would have opened to me that the secular clergy were profound canonists, and not a little enveloped in the rubbish of the schools; but that the regulars delighted mostly in monastical history and the lives of saints and founders; that the learned laity were able civilians but vague philosophers, the principles of Descartes being still the reigning ones, malgré all experiment;—that from the number of obsolete books of medicine, I should judge their physicians depended more upon reading than practice;—that the polite set amused themselves with the antiquities of their own country, and the genealogies of their own houses (a voluminous body!) and that their *belles lettres* were the last new books imported from France.

Have

‘ Have I made it out ?—if not, I must postpone it till another opportunity—for see, the waiter is come to tell us that supper is ready.

‘ A mighty genteel company indeed !—among whom it was my particular good fortune to be seated next to a very agreeable English lady—we did not know one another at first—I don’t know how we should, for we had never seen each other before—however, I was not unknown to her husband, who was at table, and very near me, though I did not see him—so after supper we became a little better acquainted.

‘ I find that good eating is no new thing upon the continent, though some have misrepresented that matter—for my old namesake extolled it highly in several places above a century and a half ago—like a true son of Britain and good cheer, he exulted in the number of dishes, and admired that any one might stuff away for two hours together at so moderate a charge as fifteen, or twenty-pence a head.

‘ Indeed ours was, to use one of Tom’s favourite adjectives, a most delectable repast ! consisting of at least fifty covers, including the desert—thanks to the considerate Mr. Vandemburgh, who studies as much as any man to hit all palates, without laying too heavy a tax upon their pockets.

‘ Upon hearing Mr. D——’s name mentioned, I began to look about—and who should it be but Mr. D—— himself ?—Sir, I am very glad to see you—your lady, I presume !—Madam, your most obedient—

‘ This gentleman’s story is somewhat remarkable—but I have no time to tell stories—let it suffice, that he had merit enough to deserve distinction long before he found any ; but, unhappily, it was of that bashful kind which is ever the secret enemy of those who possess it, and sometimes ends in their ruin.—A fine bold-faced fellow with the twentieth part-the-tythe of his pretensions, would have made a fortune, while the other was making out the means to live.

‘ But modest merit will sooner, or later emerge from its obscurity ;—or, if it fails, like virtue, it proves its own reward.

‘ Happily at last he found a patron who thought his modesty no blemish—nay, he even cherished him the more upon that account, and gave him the full fruition of his reasonable wishes.—I say he found a patron, or a patron found him—and such a one, as virtuous times will wonder at, though corrupt seasons may traduce—one, whose genuine worth and true nobility will be the admiration of after ages, when flander is struck dumb and envy is no more.

‘ The

' The Flemings, as you know, sir, don't understand toasting, otherwise I would propose your *Mecenas*—but if you please your lady and you and I will drink his health.'

We are next to attend our author in his passage by water from Bruges to Ghent, which a *real* traveller cannot read without *real* edification. Indeed, the *utile dulci* is very well supported to the end of the first part.

In the beginning of the second part, Mr. Coriat sets out for Brussels, and proves an entertaining companion during the whole journey. The interview between an English projector and a foreign minister of state is not at all overcharged, to those who know the trim of a right coffee-house politician, especially if he hungers and thirsts for the sake of his country.

We could have wished Mr. Coriat, while at Brussels, had collected some anecdotes concerning the famous Mons. Maubert, instead of giving us the conversation between himself and the present Brussels Gazetteer, who we think is an insipid sort of personage, notwithstanding all our author's vivacity.—Mr. Maubert was a genius of a certain cast; and we do not believe it possible for Satire itself to caricature his person and writings.

Mr. Coriat's caution to young collectors of the vertu, with the transaction between Van Vernis, a picture-dealer, and an English lord, though it may seem a little *outré* to some, is, we are afraid, very seasonable at this juncture, and can give offence, only because it contains too much truth.

Our author's representation of quacks cannot appear more ridiculous than it is just, in the eyes of every sensible man who reads our newspapers, or walks the streets of London.

' Quackery is so much the mode in this enquiring, this improving age—so respectable in its quality and so profitable in its consequences—that, to tell you a secret, I was not myself without some hopes, upon my return, of adding one to the number of *sine gradibus* doctors.

' A single *nosstrum* is enough to make a gentleman and a fortune—to acquire rank and equipage; and often better than a plurality—for provided the party, for reasons best known to himself, professes only one branch; there is abundant room to think that he will shine more conspicuously, than if he should undertake the whole catalogue of causes and cures; of diseases, with their remedies—as a carpenter will be always the better workman, if he leaves the practice of physic entirely out of the question.

' Pray who is that gentleman you parted from just now?—there is a wonderful deal of gaiety in his manner; of vivacity in his look;—of consummate affability—he really has a vast deal to say, and laughs immoderately!

"It well becomes him to keep it up, and to make his patients laugh as fast as he can.—That is the facetious *HYP-DOCTOR*."

"I admire that equipage beyond most that rattle over the new pavement!—Do you know who's it is?"

"I don't recollect the learned gentleman's name—but he is a famous *GOUT-DOCTOR*."

"Henceforward I shall pay more regard to common sayings—for I have often heard that an infallible remedy for the gout, would bring a man to a fine coach."

"That gentleman's sword-knot is one of the genteel things I ever saw; and I assure you there is infinite fancy in the manner of tying it on."

"Don't you know him?—'tis the celebrated *TOOTH-DOCTOR*—one of the prettiest gentlemen that lives—he takes out your old teeth without any pain, and furnishes you with new ones which you may take out and put in at pleasure—which answer the vulgar ends of mastication, full as well as the natural; with the additional beauty of whiteness, and grace of evenness."

"I confess that wigs are to me among the indifferent things of life; inasmuch that I seldom regard how a man's head is dressed, so that it turns out to be but tolerably well furnished within—yet one must be totally blind, not to be struck with that gentleman's buckle.—"

"That is a very singular character indeed—the noted *CORN DOCTOR*—who has disappointed more surgeons than any man of his profession—who defies them all—calls them a parcel of *jacks* in return for their compliment of *quacks* to his brethren—and declares that he has set many people upon their legs, who would have had no legs at all, if it had not been for him."

"All doctors as I live!—a certain proof of the great learning, and uncommon industry of the age—but most of the latter."—

We next follow our traveller from Brussels to Louvain; and, far from being tired, we grow fonder of his company. After breakfasting with the capuchins of Mechlin, our author proceeds to Antwerp.

We shall here take our leave of this entertaining traveller. But though he promises to *continue* his work, we are far from engaging to *continue* our approbation of it, unless we find it possesses the same merit with the volumes before us. Before we conclude this article, it is only doing justice to Mr. Coriat Junior, when we declare, that we do not find thro' his whole performance any of those reprehensible passages which so justly gave offence to virtue and modesty, in the works of Tristram Shandy.

VI. *The New Clarissa: A true History.* By Madame de Beaumont;
2 Vols. 12mo. Pr. 6s. Nonesuch.

GREAT allowances must be made to the authoress of this work, on account of her birth and religion; the first seeming to be French, and the latter Roman Catholic. We are afraid that prepossessions, and predilections, operate even among the various sects of Protestants; and we think it is easy to judge from the cast of a novel where any religious incident is introduced, whether the writer is a Church-of-England man, or a Dissenter. All considerations of this kind, therefore, should be laid aside by the reader; though we wish the authoress of the publication before us had left us more room to applaud her moderation.

Having said thus much, the reader can scarcely doubt that all the virtuous agents in this romance are strict Roman Catholics; and such is the power of that religion, that an adulterous whore, one Mrs. Cosby, becomes a signal penitent, and dies in the odour of sanctity; while her son, an abandoned impostor, becomes a convert to holiness, and retires to a cloister. The plan of the *New Clarissa's* story, which is carried on in the epistolary manner, is as follows:—Her father, who was born a Papist, but abjured that religion, is a monster in every degree of vice, both natural and habitual, and ruins his affairs. Her aunt, Mrs. Harvey, and her mother, Mrs. Darby, both of them strict Papists, as is our heroine, are the most amiable women in the world. Mrs. Harvey knew the worthlessness of her brother-in-law, and had often relieved his necessities; but she dies, and leaves her niece an immense fortune of several thousand pounds a year; while a Popish dean and a farmer are to be her executors. The dean, however, is soon after poisoned by her father's means; but Clarissa, having no suspicion of his guilt, takes her father home to live with her, and settles upon him an annuity of fifteen hundred pounds.

A marquis of Montalvo, an Italian nobleman, whose family is well known to Clarissa's friends, is introduced by her father as a suitor for her hand in marriage. Young Montalvo, tho' he has somewhat unaccountably awkward about him, is adorned with every perfection of mind and person, which can touch a lady's heart; and that of Clarissa is so far from being insensible of his merit, that she consents to marry him. The marriage act renders the celebration of nuptials by a Roman catholic priest, a matter equally difficult as dangerous. The servants, however, are dispatched out of the way on various pretences; and Clarissa's mother dresses her with her own hands in jewels to the amount of eight thousand pounds. Her maid Fanny, who was in the secret, is sick in bed, but had exacted a promise

from her mistress, who had a great friendship for her, to let her see her in her wedding-clothes. Just before the ceremony is to be performed, Clarissa makes a pretext to go out of the room, and slips up stairs to Fanny's chamber, whom she finds in great consternation on perusing a letter that was in her hand. This letter comes from Mrs. Cobby, and informs Clarissa that the person she was on the brink of marrying, was her own son, and more than probably her (Clarissa's) brother; and lays open a most black scene of villany that was practised against the young lady. The reader may easily conceive the distress and confusion of the family on this discovery, which is announced by Clarissa upon her return to the company. Her father, however, was not to be driven from his purpose. He beats his wife and daughter, and would have killed them both, had not Montalvo interposed, and procured Clarissa a delay of four and twenty-hours. Mrs. Darby is shut up in a dungeon, and gagged, to prevent her outcries, whilst Clarissa is carried to another prison, where she receives a visit from Montalvo, who appears to be deeply affected with her sufferings. Though the chimney of her prison was very narrow, and her difficulty of escaping was such as would have puzzled the genius and defeated the activity of a Jack Shepherd, yet up our heroine creeps, straddles across the neighbouring roofs, surmounts every difficulty, and fairly lands on terra firma; undaunted by danger, she plashes through thick and thin, and scrambles away till day-break, when she is discovered by a French journeyman barber, who carries her home, and secures her a retreat in his own bed-chamber. These scenes pass in or near Windsor.

O greatness, hide thy diminished head! Ye diamonds and gold, withdraw your lustre! Ye noble blood, mingle with your kindred puddles! while we declare that the virtuous, the amiable, the pious, the magnanimous, the unparalleled Clarissa for delicacy, sentiment, and beauty, falls in love with, and is married!—how shall we utter it—to the same French journeyman barber.—But, though he worked in England (for his diversion) at five shillings a-week, he turns out, for all that, to be a French baron; and Clarissa falling upon a way to dispose of her jewels, becomes mistress of between two and three thousand pounds, partly in bank-notes, and partly in gold; the former she conceals in her own and her husband's cloaths, and the latter between the leather and lining of a post chaise.

Mean while, Mr. Darby, almost distracted at his daughter's escape, accuses her and her mother of a design to poison him; takes possession of her estate, as being next protestant heir; fills the news-papers with a description of his daughter's person
and

and dress; and offers a great reward for apprehending her. This obliges them to set out for France by bye-roads, where they fall in with some French officers prisoners, who are making their escape. They undergo most incredible difficulties, but are re-taken in the following manner, which we shall give as a specimen of our author's talents in romance-writing, and of her acquaintance with the manners of England.

We settled ourselves there as well as we could; but had hardly been there above a quarter of an hour, before a coursing dog, which belonged to some sportsmen, kept barking round us. He at length discovered us, and then retired with precipitation. The huntsmen being come up close to us, our captain rose up, and desired them, in his bad English, not to injure persons who had never done them harm. As they were only two, and we were five in number, they feigned pity, and repeated several times, "Poor men!" They then left us, but not long; and, while we were deliberating what to do, returned with a dozen country fellows, armed with scythes and pitchforks, who threatened to kill the first that offered to stir. The baron's first motion was to throw himself on his pistols: his second to put them in his pockets, for fear of bringing some accident on me. The countrymen seized us, and conducted us to the town, where we were carried before a justice of peace. He interrogated us very politely in his bed-chamber, for he was not yet stirring, which gave me an opportunity of concealing myself from his notice. Do not ask me all that passed in such a long conversation; I was so, abashed, so frightened, and so humbled, to find myself in such circumstances, that I was incapable of paying the least attention to any thing. We were all sent to the town dungeon: and, that this word may not fright you, my dear, what is called by this name in England, has no connection with what that word signifies in France. Imagine a little room about ten foot square, or rather a box, for it was wainscoted all round, and entirely unfurnished. We begged for a little clean straw; and, as we offered to pay for it, the goalet brought it immediately, and obligingly offered us whatever we should have occasion for. I stretched myself on the straw more dead than alive; and my husband, mixing his tears with mine, plainly shewed me how ill an end he expected our adventure would have. Certain of my innocence, he was not less so of my unshaken resolution to perish rather than accuse my father. It was to be feared we should be conducted to London; and how could we escape the sight of such an infinite number of inquisitive persons! If our names were asked, on board what vessel we were taken, what answer must we make?

I was within a few moments of being known; and what would have been thought of my marriage, flight, and being found in company with deserters? indeed, I wonder I did not lose my senses on this occasion. My companions in misfortune endeavoured to console me, and the captain, hurried away through custom, swore heartily, he would perish, or find the means to restore my liberty. Can you perform miracles, replied I, and is it possible without, to escape from this place, which has but one window, and that secured with iron bars; and, besides, not wider than half a foot? But, says he, I do not pretend you shall make your escape through this window. Indeed, I must brave greater dangers to escape from this place of confinement: however, only give me till after dinner, and look upon me as the greatest rogue in the world, if we do not make our escapes before they receive any orders from the Admiralty about us. The confidence with which Dulac and the lieutenant received these promises, was not capable of inspiring me with any; and if I appeared more tranquil, it was because I considered myself as in the hands of Him who always disposes of the fate of his creatures with wisdom and goodness. My husband, to whom I communicated this reflection, eagerly embraced it; and, in proportion as it took possession of our minds, our resignation increased, and disposed us to wait, without murmuring, what God should ordain concerning our fate.

In about two hours, our goaler returned to enquire, whether we chose to dine? We want air more than victuals, says the captain: if you will be so kind as to suffer us to dine in the yard, we will pay you for our dinner, and shall be obliged to you for your company. What are you willing to give? replies the goaler. A shilling a head, exclusive of our drink, answers he. You seem very honest people, returns the goaler, and I am a good-natured man; make yourselves easy about half an hour, and you shall hear from me again. He did not exactly keep his word in point of time, but, in about an hour, let us into the prison yard; which was large, and paved with great stones; where we found a table set out with seven plates: for the goaler had a very ugly daughter. An indifferent dinner was served up, which our companions eat with as good an appetite, and as much cheerfulness, as if they had been at home. They had said, I did not understand a word of English; and thus, I was dispensed with from joining in the conversation which past. I eat, notwithstanding, out of complaisance to my husband; and, if I had not been overwhelmed with affliction, I should not have been able to have kept a serious countenance, to hear the encomiums they bestowed on the goaler's daughter. Dulac had the impudence to tell her she was very pretty;

pretty; and I was afraid she would have scratched his eyes out, the irony was so strong: but what was my surprise, to see the poor creature swallow greedily all his flattery! What poor wretches we are! How open to the most absurd adulation! In such cases we are so credulous, that there is no merit in deceiving us. Excuse this reflection, it occurred of course.

While Dulac cajoled the girl, and the lieutenant made the father drunk, the captain examined every part nicely; which circumstance did not escape me. The walls of the yard were not very high, and if the goaler would have suffered us to pass the night in the yard, I should not have despaired of being able to get over them; but this was a favour not to be expected. Towards the end of our meal, the goaler told us we were at liberty to dispose of our horse. We must drink him, replies the captain; our host will soon find an opportunity to get rid of him; for, blind as he is, he is worth his weight in gold. Stay a little, says Dulac, I had rather drink nothing but water, and buy a good horseman's coat. I am ashamed to appear in such a ragged condition, before such a charming young lady. Miss smiled, and undertook to procure him one. We were forced to re-enter our box: and the captain ordered a sucking pig for supper, and a pudding to please miss.

We shall not keep our reader long in this disagreeable prison, but suffer him, with our heroine, her husband, and company, to escape from it, though in a very awkward, improbable manner. They pursue their journey to France, and arrive at the house of madame D' Astie, the baron's mother, which, with her manner of living, appears to be very plain. Charity, however, makes amends for every thing; for she is an excellent housewife, and a mother to the poor. As to the remaining part of this novel, it cannot be epitomised. It is sufficient to say, that by the friendship of Mr. Balfour, who takes a journey to England for that purpose, our heroine recovers her fortune, or great part of it; her mother escapes to France; and Clarissa and her husband, the journeyman French barber, alias the baron D' Astie, are in a fair way of being happy, when the novel ends. One circumstance we had really forgot, but it ought to be remembered, to the honour of female delicacy, that though our heroine and her husband were married in England, a heretic country, yet they reserved the consummation till they should arrive in France; so that the bridegroom lay every night at the side of his deliverer, as if he had been a mere opera singer.

VII. *The Captain in Love, a Tragi-comical Novel. In 2 Vols.*
Pr. 6s. Lowndes.

WE are tired out with giving general descriptions and characters of modern novel-writing; we shall therefore enter into the subject at once.

When we first saw this title, we were in hopes of reviewing a Captain Bobadil, or a Sir John Falstaff in love; but the hero of this piece is, as arrant a milkop as ever perfumed a millener's shop. His name is Edmund Hervey. When he is a raw boy, the beautiful, spritely, young wife of Mr. Orbe, an elderly, but benevolent gentleman, adopts him for her pupil; and as his preceptress gives him lessons on love, and the knowledge of the *beau monde*, &c. He is told of his danger by his friend and correspondent Belmont, but all in vain; for the pupil and preceptress harbour a snake in their bosom, where it meets with such warmth, that it stings them both. In the mean time, Miss Orbe, Mr. Orbe's daughter by a former marriage, is expected home from the tuition of an aunt, under whom she had been educated. Mr. Orbe, who is a man of fortune, unknown to our hero, procures him a captain's commission.

Miss Forest, a sly, cunning, malicious vixen, arrives at Mr. Orbe's house; and the following quotation introduces the reader to the principal business of the novel, after our captain begins to find himself smitten.

Now, Belmont, you will hate, you will detest me. There wants only the loss of your friendship to make me completely wretched. Indeed I do not deserve the continuance of it.—How kindly indulgent was you to my involuntary weakness; and how happy might I have been, had I timely listened to your friendly advice!—But I was born not only to be wretched, but to have that wretchedness augmented by my guilt.—Firmly determined, as I told you in my last, to seek my safety in flight, I watched; and at last found an opportunity to speak to Mrs. Orbe in private.—It was in a delightful summer-house, at a considerable distance from the house, where I found her seated; and I thought her at that moment more lovely than I had ever beheld her.—I approached her trembling:—all my resolutions vanished; and it was with the utmost difficulty I could stammer out some incoherent words. She was no less agitated, and arose to leave me, with a modest confusion in her looks, which too evidently betrayed the tender emotions of her heart.—“ Ah!” cried I, gently seizing her hand, “ do not, do not fly from me! How have I incurred your displeasure?”—“ Displeasure!” repeated she, raising her eyes to my face, with a look that pierced my soul; “ What reason have I given you to think I am?”—

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"Are you not so now then?" said I, sighing, and raising her hand to my lips.—"O madam! pardon an unhappy wretch, who is distracted, and cannot answer for what distraction may drive him to!"—She sunk down on the seat, and seemed ready to faint.—I supported her in my arms, forgetting every thing but her charms, and the condition she was in. I repeatedly pressed her to my heart, and imprinted a hundred tender kisses on her pale cheeks.—At last, with a mixture of pity and resentment in her looks, she pushed me from her, and burst into tears.—I fell at her feet, in an agony of grief and despair.—"There is nothing left for me but death," said I mournfully, since I have offended beyond the possibility of pardon.—As I pronounced these words, my head sunk on her lap, and for some moments we both continued silent.—At last, raising my eyes with a supplicating look, "Speak, madam," said I, "pronounce my doom: but remember I cannot survive your hatred."—"Then live," said she, faltering. "Ah! would to heaven I could hate you!"

• Forgive me, Belmont.—Why do I suffer myself to dwell on this guilty scene? when, lost to religion, gratitude, and honour, I dared to attempt the seduction of the wife of my friend! Urged by my earnest solicitations, she at length confessed a mutual passion; a passion which she had in vain struggled to suppress.—But, ah! Belmont; had you seen with what anguish, what confusion, she made this criminal confession, even you would have pitied her!—Spare me the description of my guilty raptures!—O with what heart-felt remorse do I now recollect them!

• But passionately as I loved, the sentiments of religion and honour were not wholly erased from my soul. I shuddered at the thoughts of adultery!—yet, had heaven wholly abandoned me, I cannot, I cannot answer to what lengths my transports might have hurried me. I had already advanced too far in the slippery paths of vice, to be able, by my own strength, to stop myself at the last fatal step—when the noise of a person, who seemed hastily advancing towards us, roused me from my fatal intoxication.—I arose with precipitation, in order to see who it was.—A few paces from the summer-house I met one of the domestics, who delivered me a letter from his master.—Think, Belmont, what I felt at that moment!—Struck with a sense of my base ingratitude, I had hardly strength to open it—my hands trembled; my colour changed; and, with the deepest anguish and remorse, I read the kind, the generous contents!—My ingratitude stood before me in its most glaring colours; I found it aggravated by its bright reverse—What then must I have suffered, had not heaven so seasonably interposed!—But take a copy of his letter.

"My absence has been the less irksome to me, because I have been engaged in doing you service.—I need no longer make a mystery of my journey.—The business is concluded to my satisfaction, and I sincerely give you joy on your promotion.—I was determined you should know nothing of it till every thing was settled. I hope it will be an agreeable surprise, when I tell you, you are appointed captain in the room of Mr. Franklin, who has left the regiment. How I contrived to keep this affair from your knowledge, though you was wrote to on the occasion, you shall be informed when we meet: to that I look forward with impatience. Yes, my friend; my home has every thing I could wish to indear it to me. I never leave it but with regret, and always return to it with joy.—Have you followed my instructions? Have you endeavoured to amuse Mrs. Orbe in my absence? Prepare to give an account of the talents intrusted to you. Adieu, my worthy young friend. I have another surprise in reserve for you, which I trust will be no less agreeable than the former.—But"——

'I could read no farther; the letter dropped from my hand; and uttering a groan, I fell almost senseless to the earth.—Mrs. Orbe passed me white in that condition; a condition which no language can describe. She took up the paper, and deeply sighing, without speaking a word, hastily left me.—After indulging for some time a heart-felt silent anguish, I arose, hurried to my apartment, sunk into a chair, where I continued for some moments lost in thought, unable to come to any resolution.'

Now for a hurricane of virtuous sentiments, remorse, and repentance, both in the lover and the lady. Mrs. Orbe, the reader may swear, is so much affected by her ingratitude to her loving indulgent *dear*, that she falls into an illness, which almost costs her her life. Miss Forest, to be sure, falls in love with the captain; and the amiable Miss Orbe, on her arrival at her father's house, does the same: indeed, by all the laws of modern novel-writing, she could not do otherwise. Sir Richard Elton, a good agreeable young fellow, tho' somewhat wild and dissipated, arrives at Mr. Orbe's, and opens honourable trenches before the gentle Miss Eliza Orbe, to the great disappointment of the artful Miss Forest, who can make nothing of our captain. A fall which the latter received, discovers Eliza's passion; and while our captain is pleading his friend Sir Richard's cause with her, and has hold of her hand in an harbour, the father, who had long marked him out for a son-in-law, surprises them, and, thinking that the captain's courtship was for himself, wishes him joy. What a dreadful dilemma was this, to a man of our captain's delicate nerves, and exquisite

the sensibility ! for, he continued still to be passionately in love with the mother-in-law. — But this was not the worst ; for Mr. Orbe falls ill, and on his death-bed extorts a promise from the captain and his daughter to marry each other.

Now that Mrs. Orbe is a widow, a rich widow, a beautiful widow, a reader of plain sense would think, that our hero can have no great difficulty. — But soft — that would be killing the hare in her seat. Sir Richard and Miss Forest find twenty ways to embarrass him ; and the latter forges Miss Orbe's hand to a formal discharge of his promise and addresses. An order comes from the War-office for the captain to rejoin his regiment, and he gallops off in sight of his mistress without bidding her adieu. — Another dish of swoonings and tears from poor Miss Orbe ; but still she refuses to marry Sir Richard. — We were at this place violently apprehensive of a kidnapping-scene ; but we are happily disappointed. Eliza's maiden aunt Deborah arrives, and takes Sir Richard's part with all the peremptory fantastical airs of an antiquated female. All, however, will not do ; and Sir Richard moves off to London, where he endeavours to persuade the captain to renew his addresses to Mrs. Orbe. Before this can be effected, Miss Forest's practices and forgery are detected, and the captain, in vindication of himself, sends to Mrs. Orbe Eliza's forged acquittance. This discovery is awkwardly managed, but it was unavoidable, and serves to hurry on the catastrophe ; for it is easy, by this time, to see, that the bookseller will not suffer the novelist to proceed to a third volume.

Mrs. Orbe informs the captain by a letter, how grossly he had been imposed upon by Miss Forest, and becomes a passionate earnest advocate for the match between him and Eliza. — We imagine we over-hear the author d——g his bookseller for not suffering him to compose to a third volume, and for forcing him to huddle so many fine materials together.

Hervey resolves, at the earnest desire of Mrs. Orbe, who sequesters herself in a rural retreat, to marry Eliza ; but while he is on his journey to celebrate the nuptials, he is forced to fight with Sir Richard ; and receiving an unhappy ball, he is carried to his bride's house rather dead than alive. This news has a fatal effect upon poor Mrs. Orbe, who *takes on so sadly*, that she even sickens and gives up the ghost. We need not describe Miss Orbe's mournful condition during the captain's illness. Sufficient it is we tell the reader, that the captain at last recovered, and getting the better of all his scruples, married Eliza, grew excessively fond of her, and for aught we know, she is now breeding like a doe-rabbit.

VIII. *An Essay on Woman, or physiological and historical Discourse of the Fair Sex: Translated from the Spanish of El Teatro Critico. 8vo. Pp. 31. Bingley.*

SOME readers may think, after perusing this performance, which is a translation from the Spanish of a monk called *Benedict Feijoo*, that the whole was undertaken and published for the sake of the title. The work from whence it is extracted, we are told, consists of several volumes in large octavo, containing a great variety of discourses intended to explode vulgar errors. The author became general of the order of St. Benedict, a dignity of great consideration; and on account of his literary merits, was advanced to other honours, both academical and ecclesiastical. The freedom he made use of in exposing the vulgar errors which his church had sanctified, threw him into the Inquisition, from which, however, he is said to have been delivered by the interposition of the crown. The translator informs the patroness to whom he dedicates his work, that one of the examiners of literary publications in Spain gives us the following character of his original, 'which (says he) to you I will not disfigure with a translation.'—Neither shall we, as we profess ourselves to be entirely ignorant of the language; we shall therefore faithfully give the character in the editor's own orthography. "*Quod enim genus disciplinae est, in quo versatus non sit, atque ita eximie versatus, quod in ea solo elaborasse? esse nimirum omnia complexus, ut ne unus quidam quisquam singula: rursus ita ad summum, quasi nihil aliud praeceperat didicisset.*"

Good father Feijoo sets out in this performance with the character of his countrymen, which deserves, if possible, a punishment worse than that inflicted by the Inquisition, 'To defend women in general, (says he) is come to be the same thing as to affront, and consequently, offend the generality of men.' What barbarians must the Spaniards be! and what epithet must that country merit, where its learned men are forced to rank a disregard for the fair part of the creation among the vulgar errors of the age.—Our author, to shew how much he is superior to vulgar errors, very gravely informs us, from one of the Fathers, that Eve reclaimed her husband Adam from his brutal ferocity. He tells us, with the same noble disdain of false prepossessions, that the very name of Woman is an abomination among the Tartars; and that the great Tamerlane meeting with the word Woman in a letter to him from Bajazet, that martial prince cried out with indignation, "This mad fellow of a Turk! to mention such a polluted name in a letter to me!" As if these instances were not sufficient to shew our author's disregard of vulgar errors, he acquaints us with the same supercilious

cilious brow of critical severity, 'that Mahomet, the false prophet, has excluded women from that chimerical paradise which his debauched imagination has planted for his followers, and makes all their felicity to consist in beholding from without, the men wallowing in luxury and magnificence within.'—The translator, to shew himself superior in knowledge to his great original, blames him in this passage for having imbibed a common mistake, and (to display his own masterly talent at criticism) proves it to be such, from the letters of that great and accurate voyager Lady M. W. M.

With regard to the succeeding merits of this performance, we think it all of a piece. Nothing presents to the reader's eye or imagination but the most stupid common-place sentiments, quotations, and examples of extraordinary women, from the histories of France, Italy, Spain, and other countries. The only tolerable character which carries with it the least mark of originality, is that of Elizabeth queen of England, in whose composition, says the good father, 'the three Graces and the three Furies had an equal hand.' Some of the examples produced by our author spring from the very hot-bed of credulity. He thinks it presumptuous to deny, that there was in Asia a formidable tribe of martial women, called by the name of Amazons, when the truth of it is attested by so many reputable and ancient writers.

To give a fresh proof of his superior discernment, father Feijoo allows there are very few women capable of keeping a secret. Some, however, he admits, and mentions Damo, the daughter of Pythagoras, who, on his death-bed, committed to her his writings, with a charge never to make them public; which she most sacredly observed, even in her deepest distresses.—Whether was there most meaning in the charge of the father, or the obedience of the daughter?

As a specimen of the author's argumentation and his theological abilities, we shall give our reader part of his twenty-third section.

'Some imagine all the premises to be at once overthrown by this single reply: If women are equal to men in understanding and an aptitude for sciences, and political and domestic government, how comes it that God invested man with the dominion and superiority over women; which he plainly does by this decree in the third chapter of Genesis: *Sub viro potestate erit*: "Thou shalt be under the power of thy husband;" as unquestionably the God of infinite wisdom would confer the government on that sex whom he had created most capable of such a charge.

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“ I answer, first, the precise sense of that text cannot be certainly known, by reason of the difference of the versions. The Septuagint read : *Ad virum conversio tua*. Aquila : *Ad desiderium tuum*. Symmachus : *Ad virum appetitus, vel impetus tui*. “ Thy desire shall be to thy husband.” And according to the very learned Benedict Pereyra, the plain sense of the original Hebrew, rendered word for word, is ; *Ad virum desiderium, vel concupiscentia tua*. “ To man, as thy husband, shall be thy desire, of concupiscence.”

Secondly, the domestic subjection of women may be affirmed to have been merely a penalty for the breach of God's injunction, and thus would not have taken place in the state of innocence ; at least, the text says nothing to the contrary : or rather, had woman been originally subject to man in the state of innocence, the all wise and gracious Creator of both would not have omitted making this subordination known at the formation of Eve.

As the reverend friar has omitted taking notice of our learned English ladies, the translator has supplied his deficiency with an account of some of our literary females, several of whom are now alive. To shew how orthodox he is in the doctrine of female excellency, father Felfod declares himself of opinion, that a woman's submitting to think man to be of a more noble sex than herself, is accounting that for an honour which is the very worst of infamies. “ Therefore, (says he) according to the energetic St. Leo, woman, entertain a due sense of thy dignity. Know that our sex is not in any respect preferable to thine ; and therefore, so allow man the dominion over thy body, except when authorised by the sacredness of marriage, is servile, infamous, and sinful.” The good father next attempts to draw a picture of nuptial felicity, of which the following passage may serve as a specimen of the translator's abilities. “ All the husband thinks on, now is, that a woman is a *desirous* creature ; and when out of humour, the best word he can afford his wife, though ever so neat and cleanly, is, that she is a *soul vessel*.”

We should not have been so copious in our extracts from this insipid performance, had it not been to give the good people of England a specimen of their depraved appetite, in swallowing such foreign stuff in translations, when they have at their hands plenty of domestic entertainment on the same subject, infinitely superior in all the characters of good writing.

IX. The Complete Farmer: or, a general Dictionary of Husbandry, in all its Branches; containing the various Methods of cultivating and improving every Species of Land, according to the Precepts of both the old and new Husbandry. Also the whole Business of breeding, managing, and fattening Cattle, and the most approved Methods of curing the various Diseases to which they are subject, &c. To which is now first added, The Gardener's Kalendar, calculated for the Use of Farmers and Country Gentlemen. Illustrated with a great Variety of Folio Copper plates, finely engraved: exhibiting all the Instruments used in Husbandry, particularly those lately invented, and presented to the Society for the Encouragement of Arts, &c. at London; many of which have never before appeared in a Work of this Nature. The second Edition, corrected and improved. By a Society of Gentlemen, Members of the Society for the Encouragement of Arts, Manufactures, and Commerce. 4to. Pp. 11. 5s. Crowder.

THE first edition of this work, which appeared in weekly numbers, was hardly finished, before the proprietors found it necessary to print a second, to supply the demands of the public; and this is the true reason why no account of it appeared in the Critical Review, the authors being persuaded it would be more agreeable to their readers to defer the article till they had seen the improvements which they were informed would be made in the second edition. The work is now published, and it is with pleasure they can add, that they were not disappointed; the errors in many of the calculations being now corrected; the improvements made since the first numbers of this work appeared, added; and the articles relating to gardening thrown together into a part by themselves, where they form a very useful compendium of that art under the title of the Gardener's Kalendar.

Agriculture was held in the highest esteem among the ancients, and the earth was often cultivated by the hands of the wisest princes and greatest heroes. But when luxury prevailed, this art, together with all those that required manual labour, sunk into dis-repute, and has never yet been able to attain the honour it once possessed.

Our fatal domestic wars during the reign of Charles I. changed the instruments of husbandry into martial weapons; but after the death of that unfortunate monarch, artful and avaricious men crept into the confiscated estates of the nobility, gentry, and clergy; and as many of these new encroachers had risen from the plough, so they returned with pleasure to their old profession, being chiefly animated by the love of gain.

Platte,

Platte, Hartlib, Blythe, and others, seized this favourable disposition of the common people, and encouraged it by writings which have since had few equals.

But the first writer that inspired his countrymen with a desire of reviving the study of agriculture after the Restoration, was Evelyn; who, being followed by the famous Tull, opened a new sphere for the minds of mankind to range in; and since this period, several valuable improvements have been made in the English husbandry, by a great variety of authors.

About the middle of the last century, Ireland began to make no inconsiderable figure in the art of husbandry; since which time a certain spirit of improvement has, more or less, been promoted and carried on with great zeal and constancy, by the nobility, clergy, and gentry of that kingdom. In proof of this it will be sufficient to observe, that the transactions of the Dublin Society for encouraging husbandry are now cited by all foreigners in their memoirs relating to that subject.

After the peace of Aix-la-Chapelle, almost all the nations of Europe, by a sort of tacit consent, applied themselves to the study of agriculture; and continued to do so more or less, amidst the universal confusion that soon succeeded. The French found by repeated experience, that they could never maintain a long war, or procure a tolerable peace, without they raised corn enough to supply themselves, in such a manner that they should not be obliged to submit to harsh terms on the one hand, or perish by famine on the other. Their monarch therefore thought proper to give public encouragement to agriculture, and has even been present at the making several experiments.

Since the conclusion of the late peace, agriculture has been carried on with great vigour. The University of Amiens has made various proposals to the public for the advancement of husbandry; while the marquis of Turbilly, who proceeds chiefly on experience, has the principal direction of a georgical society established at Tours.

The societies of Lyons, Bourdeaux, Brittany, and Rouen, deserve our notice; as they have published in their memoirs several improvements in husbandry. In a word, there are thirteen societies existing in France, established by royal approbation, for promoting and improving husbandry.

The art of agriculture is at present publicly taught both in the Swedish, Danish, and German universities; and from the memoirs that have already appeared, there is reason to hope, that great improvements will be made in that useful and necessary art.

Nor has Italy been inactive. The Neapolitans of the present age have condescended to return back to the first rudiments

ments of revived husbandry, and begin to study a fresh the agriculture of Crescenzo; first published in the year 1478. The inhabitants of Bergamo have pursued the same track; and given the world a new edition of the *Ricordo d'Agricoltura di Tarello*, which was originally published at Mantua in 1577.

The duchy of Tuscany has imbibed the same spirit. A private gentleman lately left his whole fortune to endow an academy of agriculture. The first ecclesiastic of that duchy is president of the society; and many of the principal nobility are members.

In the year 1759, a society established itself at Bern in Switzerland, for the advancement of agriculture and other rural arts. Most of the members are very capable of joining the practice with the theory; and they have already published several useful volumes.

The duchy of Wirtemberg, a country very fruitful in corn and pasture, has not failed to contribute its assistance towards the improvement of agriculture, having some time ago communicated to the public its oeconomical relations from the press at Stuttgart.

Nor have the learned of Leipzig and Hanover been inattentive to this great art of supporting the human race; witness the *Journal d'Agriculture*, printed at Leipzig, and the *Recueils d'Hanover*, printed in that city.

But Great Britain alone exceeds all the modern nations in husbandry; and there is great reason to hope, from the spirit that now animates a great number of the nobility and gentry, that this useful art will, in a few years, be carried to a much greater degree of perfection than it ever yet reached in any age or country. The respectable patriots that form the Society established at London for the Encouragement of Arts seem determined to contribute all that lies in their power towards the advancement of agriculture. They have already done much, and there is reason to hope they will do more. A great variety of different machines for facilitating the practice of agriculture have been sent them, in consequence of their large premiums and bounties.

If to the foregoing short history of improvements made in agriculture, we add the various works that have been lately published on that subject, we shall have some idea of the perfection to which husbandry might be carried, provided all the discoveries and improvements scattered through these numerous writings were carefully collected, and blended together in one work.

This is what the authors of the work before us have attempted, and, in our opinion, executed in a manner that deserves the
 VOL. XXVI. Nov. 1768. B b countenance

countenance of the public; the performance containing the principal precepts, observations, and discoveries contained in the writings of Linnæus, Batek, Tarelli, Duhamel, Chateaux, De Lisle, the marquis of Turbilly, Fitcherbert, Hartlib, Platt, Evelyn, Houghton, Worlidge, Stillingfleet, Mortimer, Tull, Ellis, Miller, Hale, Lisle, Roque, Mills, &c. together with those published by the Societies of Bern, Lyons, Tours, Paris, Rouen, Dublin, Edinburgh, and London.

The whole is ranged in alphabetical order, and every thing relating to the same subject is contained in one article. Thus the reader will find under the articles Wheat, Barley, Rye, Pease, Beans, Turnips, &c. the whole method of cultivation; and the various improvements that have been made with regard to each respectively.

Under the article Husbandry, a very full and accurate comparison is given, from a variety of authors, between the profits arising from the different methods of cultivation, according to the precepts of the old and new husbandry.

Nor is this treatise confined to the different species of grain and vegetables cultivated in almost every part of the kingdom; those that are more uncommon, and confined as it were to particular districts, are also considered in a very full and ample manner; such as Hemp, Flax, Hops, Madder, Maize, Potatoes, Saffron, Teazle, or Fuller's Thistle, Weid, or Dyer's Weed, &c. &c.

We have also here accounts of the advantages of cultivating Bore-cole, Cabbages, Carrots, Parsnips, &c. for feeding cattle; together with the best methods of cultivation.

The new species of grass lately introduced are here described, and the best methods of cultivating them fully explained; such as Brid-grass, Black-grass, Timothy-grass, &c.

Under the articles Farm, Common, Hay, Inclosing, Mowing, Ploughing, Seed, Sowing, Threshing, &c. the reader will find very useful instructions and observations, many of which are perhaps no where else to be found.

Besides the common machines used in the practice of husbandry, we have here ample descriptions and accurate drawings of Mr. Hewitt's new Horse-hoe, Mr. Comber's Cutting-box, Mr. Clarke's Draining-plough, Mr. Ogden's Fallow-cleaning Machine, Mr. Randall's Spiky Roller, &c. &c.

Under the article Bee, the authors have given a very full account of that laborious and useful insect, together with all the improvements that have been made with regard to the management of Bees, and the methods of taking the wax and honey without destroying them, according to the practice of White, Thorley, and Wildman.

Nor

Nor is the theory of agriculture wholly omitted: the book is indeed chiefly intended to facilitate the practice of husbandry and introduce the various improvements that have been lately made in this useful and necessary art; but it should at the same time be remembered, that every method of practice is founded on reason or theory; and accordingly the authors have explained, under the articles Air, Atmosphere, Food of Plants, Husbandry, Leaves, Sap, Vegetation, Water, &c. the operations of nature, and laid down a theory, which cannot fail of being agreeable to the curious reader.

We had almost forgot to mention, that under the article Surveying, the authors have given a compendious treatise of that useful art, in so plain and easy a manner, that any person of a very moderate capacity, though a stranger to the method of measuring land, may soon be able to survey, plan, and protract any farm or parcel of land, without any other assistance.

From the above account of this work, the reader will be able to form some idea of its use, at a time when the study of agriculture is pursued with great assiduity in every part of Europe.

X. *The Man of forty Crowns.* Translated from the French of M. De Voltaire. 8vo. Pr. 2s. Becket and De Hondt.

TH^O the name of Voltaire is prefixed to this farrago, yet it can afford very little entertainment to an English reader. One of the author's intentions seems (for we cannot speak with certainty) to be, to expose the unequal distribution of property and imposts in France; to ridicule the riches, professions, vows, and luxury of the clergy and the religious; the vanity of systems in geometry and physic, the spirit of perfection, paradoxical argumentation, and many other public abuses which escape censure by being common, and sheltered under learned or powerful names.

The reader is to observe, that the humour of this piece consists in a frequent repetition of the words *The man of forty crowns* (making about 5 l. sterling). The following quotation cannot be unacceptable to an Englishman, as its contents are, *mutatis mutandis*, applicable to Great Britain.

* *On Taxes paid to a foreign Power.*

About a month ago, the man of forty crowns came to me, holding both his sides, which he seemed ready to burst with laughing. In short, he laughed so heartily, that I could not help laughing too, without knowing at what. So true it is,

that man is born, an imitative animal, that instinct rules us, and that the great emotions of the soul are catching.

Ut ridentibus arident, ita stentibus affligunt.
Humani vultus.

When he had had his laugh well out, he told me that he was just come from meeting with a man who called himself the protonotary of the Holy See, and that this personage was sending away a great sum of money, to an Italian, three hundred leagues off, in the name and behalf of a Frenchman, on whom the king had bestowed a small fee or fee; because the said Frenchman could never enjoy this benefit of the king's conferring, if he did not give to this Italian the first year's income.

The thing, said I, is very true, but it is not quite such a laughing matter either. It costs France about four hundred thousand livres a-year, in petty duties of this kind; and in the course of two centuries and a half that this custom has lasted, we have already sent to Italy fourscore millions.

Heavenly Father! (he exclaimed) how many forty crowns would that make? Some Italian then, subdued us, I suppose, two centuries and a half ago, and laid that tribute upon us!

In good faith! answered I, he used to impose on us, in former times, in a much more burthenome way. That is but a trifle, in comparison of what, for a long time, he levied on our poor nation, and on other poor nations of Europe. Then I related to him how those holy usurpations had taken place, and came to be established; he knows a little of history, and does not want for sense; he easily conceived that we had been slaves, and that we were still dragging a little bit of our chain that we could not get rid of. He spoke much, and with energy, against this abuse, but with what respect for religion in general! With what reverence did he express himself for the bishops! How heartily did he wish them many forty crowns a-year, that they might spend them in their dioceses in good works.

He also wished that all the country vicars might have a number of forty crowns, that they might live with decency. It is a sad thing, said he, that a vicar should be obliged to dispute with his flock for two or three sheaves of corn, and that he should not be amply paid by the country. These eternal contestations for imaginary riches, for the tithes, destroy the respect that is owing to them. The unhappy cultivator, who shall have already paid to the collectors his tenth penny, and the two pence a live, and the tax, and the capitation, and the purchase of his exemption from his lodging soldiers after that

He shall have lodged soldiers; for this unfortunate man, I say, to see the vicar take away moreover the tithe of his produce, he can no longer look on him as his pastor, but as one that flays him alive, that tears from him the little skin that is left him. He feels but too sensibly, that while they are, *jure divino*, robbing him of his tenth sheaf, they have the diabolical cruelty not to give him credit for all that it will have cost him to make that sheaf grow. What then remains to him for himself and family? Fears, want, discouragement, despair, and thus he dies of fatigue and misery! If the vicar was paid by the country, he would be a comfort to his parishioners, instead of being looked on by them as their enemy.

This worthy man melted as he uttered these words; he loved his country, and the public good was his idol. He would sometimes emphatically say, "What a nation would the French be, if it pleased!"

We went to see his son, to whom the mother, a very neat and clean woman, was presenting a fine white breast distended with milk. Alas! said the father, here thou art, poor child; and hast nothing to pretend to but twenty-three years of life, and forty crowns a year!

After rambling through a variety of other subjects, which to us appear to have no connection, order, or entertainment, Mr. Voltaire gives us a notable specimen of his qualification for English criticism in the following passage, which we shall quote without any other observation than that of his translator.

"After that they fell with some harshness upon a Scotchman, who had taken it into his head to give rules to taste, and to criticise the most admirable passages of Racine, without understanding French". But there was one Denina much more

severely

"This Mr. Home, a lord of the sessions in Scotland, teaches the manner of making the heroes of a tragedy speak with wit, and here follows a remarkable specimen, which he quotes from the tragedy of Henry the Fourth, by the divine Shakespeare. This divine Shakespeare introduces my lord Falstaff, the chief justice who has just taken prisoner the knight Sir John Colville, whom he presents to the king.

"Sir, Here he is, and here I yield him, and I beseech your grace, let it be booked with the rest of the day's deeds, or, by the Lord, I will have it in a particular ballad, with mine own picture in the top of it, Coleville kissing my foot, to which course if I be enforced, if you do not all shew like gilt two-pences to me, and I in the clear sky of Fame o'er-shine you as

severely treated, who had abused Montefquieu's Spirit of the Laws, without comprehending him, and who has especially censured what is the most liked and approved in that work.

This recalled to my mind Boileau's making a parade of his affected contempt for Tasso. One of the company advanced that Tasso, with all his faults, was as superior to Homer, as Montefquieu, with all his still greater imperfections, was above the farrago of Grotius. But there was, presently, a strong opposition made to these false criticisms, dictated by national hatred and prejudice. The Signor Desjardins was treated as he deserved, and as pedants ought to be by men of wit.

We shall here take our leave of this performance, in which we find several good things, more that are but just tolerable, and some which are impure and immodest; and, without serving the least purpose of wit or literature, are pressed into the service of this Man of forty Crowns, as if the author had been conscious that his hero required such an assistance to keep him on his legs.

much as the full moon does the cinders of the element, which show like pins heads to her, believe not the word of the noble. Therefore let me have right, and let desert mount."

2d Part of Henry the Fourth, Act IV. Scene VI.

It is this absurd and abominable gallimaufrey, very frequent in the divine Shakespeare, that Mr. John Home proposes for a model of good taste, and wit in tragedy. But, in recompence, Mr. Home thinks the Iphigenia and Phædra of Racine extremely ridiculous.

NOTE of the translator on the foregoing.

Nothing could equal the absurdity so falsely imputed to Shakespeare, except the blunder so justly imputable, on this occasion, to the author, who has mistaken a humorous buffoon for a lord chief justice of England: a mistake into which I fancy he must have been led by seeing in the *Dramatis personæ*, the name of Sir John Falstaff immediately under the Lord Chief Justice, which has made him confound two personages so very different. There is another considerable error, Coléville is presented by Falstaff not to the king, but to prince John of Lancaster. The French translation too is grossly false and defective. In short, the whole tenor of the above note is liable to very just objections; but it would be want of respect to the reader, to enter upon them, they are so obvious.

XL. The

XI. *The Comedies of Terence, translated into familiar blank verse. By George Colman, 2nd Edit. revised and corrected. 2 Vols. 8vo. Pr. 10s. Becket and De Hondt.*

WE have reviewed the first edition of this work with the highest approbation. In the present publication, several little inaccuracies in the dialogue are rectified, and the notes are enlarged and improved; particularly by Mr. Colman having inserted Cicero's fine critique upon the narrative in the *Andrian*, which we recommended and quoted†. He mentions the emendation we suggested upon the word *immutatus* in the same play; but retains his own reading; and perhaps he is in the right. We meant only a hint, and not a criticism.

This edition is also enlarged by a translation of Plautus's *Merchant*, as a specimen of a version of that author. If the English reader (says Mr. Colman) has any curiosity to enter into a more minute investigation of this author, he may be sure that he will find his works as much more happily rendered by Mr. Thornton, in his edition published last year, as the phrase and idiom of Plautus are more difficult to transmute into a modern language than those of Terence. Our author, to be translated with any degree of justice, must be given almost *verbatim* and *literal*; but the translator of Plautus must supply the defects of his original, lop his redundancies, and become, as it were, himself another Plautus; a task to which few could be equal, except him who has undertaken, and effected it.

To the present edition is likewise added an appendix on the learning of Shakespeare. As we have already upon many occasions declared our sentiments on that subject, we shall only observe, that we entirely agree with this gentleman's opinion, whose appendix we had not seen when the first article in this number was sent to press†.

* See vol. xix. p. 321.

† Ibid. p. 327.

‡ See vol. xxii. p. 50; and vol. xxiv. p. 400.

MONTHLY CATALOGUE

12. *The Point of Honour. A Novel.* 3 Vols. 12mo. 6s. Noble.

THIS novel is of the fee-fee kind, but the balance at last rests in the point of honour. A gentleman falls in love with a lady, who is forced to marry another man. Now, reader, tho' we have often observed that violent love is a kind of small-pox of the mind, and consequently neither man nor woman can be twice infected with it, yet this gentleman falls in love again; and his last state is worse than his first, for he is more enamoured than ever. — Well — the former *lady* becomes a widow. Now the balance nods from honour to affection, from affection to honour; at last it settles at honour. The widow, however, falls into a consumption and dies, and leaves her fortune to our hero. But Difficulty, in the shape of the small-pox, interposes between him and his second flame, who happens, like him, to be very delicate in point of honour. Then Love, in the shape of the goddess Hygeia, or Health; for you know, reader,

Nec Deus interfit, nisi dignus vindice nodus;

restores the bride to her wonted bloom and charms; and that happiness is the result, is as sure as that three and two make five. We should enlarge further upon this publication, had we not repeatedly analysed the same facts and characters.

13. *The Orphan Daughters: A moral Tale.* 2 Vols. 12mo. 6s. Noble.

This novel is, properly, a lecture upon female prudence. The story is simple and unaffected, and the event just and natural.

14. *Memoirs of Lydia Tongue-pad and Juliana Clacker.* 12mo, 2s, 6d. Coote.

These Memoirs might have been more properly filed Sermons, had not the preachers mounted the rostrum in masquerade. The whole, from beginning to end, is a string of misnomers, and yet they contain some agreeable chit-chat. — Have we not seen some publication of this kind, if not the very same, before in French, or some other language?

15. *Curtain Lectures; or Matrimonial Mystery displayed. In a Series of interesting Dialogues, between married Men and their Wives, in every Station and Condition of Life.* 8vo. Pr. 3s. Cooke.

We imagined, at first view, that this was a republication of that facetious poet and publican Tom Ward, who wrote *A Set* of

of Nuptial Dialogues, The London Spy, and many other works, which about half a century ago were the delight of the minor bards and politicians. But the piece before us is spick-and-span new, accommodated to the present times, and by no means inferior to the labours of that great original. Our author seems to have mounted the professorial chair of matrimony, and is so very expert in his lectures, that it is impossible to distinguish his sex by his style or manner: we therefore give him the male gender on mere hazard.

To be serious, many married couples in the middling ranks of life, after the honey-moon is over, may profit by this publication. The author has with abundance of justice exposed those prevailing follies and humours in both sexes, which were they removed, might render the matrimonial yoke light, if not agreeable. We could wish, however, that one or two of his dialogues had been omitted, as we do not see any virtuous purpose they can serve. That between a political barber and his wife is, we think, very happily imagined; and we shall give an extract from it, as a warning-piece to the amazing number of Quidnuncs who swarm in this metropolis.

Wife. And so because provision's dear,
You spend your little all in beer:
And lose your precious time in drinking,
Instead of lab'ring on, and thinking,
How we our wretched plight may mend—

Husband. I tell you, Susan, that the end
Of all our meeting and debate,
Is to reform and help the state;
For when provisions once are cheap,
We the great benefit shall reap;
We, therefore, all those points discuss,
Which are of greatest use to us.

Wife. Alas, you know we cannot feed
On conversation——if I need
A dinner—will your wife debates
Provide for me and mine the cares?
No—tho' your wisdom is profound,
Hunger will me and mine surround:

Husband. Once more I bid you, on the pain
Of my displeasure, to refrain
Nor longer talk for talking sake,
But my opinion humbly take:
Now prithee listen, child, and you
May be a politician too:

Which,

Which will a sure provision grant,
Of all you wish and all you want;
You know Lord Chatham's zeal to serve
The nation, will not let us starve;
You know, while Camden holds the seal,
No doubt remains of public weal;
And that all proper care is taken,
To give us beef and beer and bacon;

The India Company, they say,

Must for their acquisitions pay;

Suppose one million, two or three,

That's something sure for you and me;

When this is paid, why, money's plenty;

Come—let the thoughts of that content ye;

Besides, a dividend so large,

Will soon be made, as to discharge

Each honest owner's private debts,

And then I reckon my receipts:

There's three pounds three, for two new wigs,

Made long ago for Squire Higgs;

Item, d'ye see, a twelvemonth's shaving;

This money's surely worth the having;

Then Doctor Jones, and Thomas Brookes,

Have long been debtors in my books;

All these—nay do not think I mock,

Will pay—when they divide the stock.

Wife. I grieve to think you are so blind

To your own int'rest—and unkind

To your poor children, as to lose

Your time in idle search of news;

But well the consequence I see,

A fatal day to you and me;

The parish for my babes must carve;

I'll seek my fate, and you may starve.

16. *Corfica, an Ode, &c. &c. Fr. 64. Ridley.*

This ode is very pretty and poetical. The author is fired with a just indignation of the attack made by the French upon the brave Corficans, and celebrates their love of liberty with a warmth becoming their cause. The last stanza gives us the following encomium upon Paoli:

Warrior, whose heart, averse to blood,
Still triumphs in a nation's good;
Statesman, whose frown, with terrors spread,
Rolls thunder on corruption's head;

Whole

Whose smile is—virtue's shield !
 Sage, who alike with watchful zeal
 Unruffled plan'st the public weal
 In council, and the field ?
 Teach polish'd Britain—to be free ;
 Teach her to think, to act—like thee :
 Like thee—the softer bands of concord prove
 And all her gen'rous sons imbibe their country's love.

17. *Arts, Manufactures, and Commerce, Poem*, by George Cockings, *Author of War, and Heroic Poems, from the Taking of Minorca by the French, to the Reduction of Manila by the English.* 8vo. Pr. 1s. 6d. Cooke.

Mr. Cockings is one of those irregular poets, who, in their attempts to soar above the clouds, usually sink into the bathos. In his introductory lines, he informs us, that he has lately sung,

‘ The British bold buzzard the savage yell,
 The flaming havoc of discharging shells,
 The mould’ring walls, the batt’ring cannon’s roar,
 And heroes drench’d in patriotic gore,
 Great Britain’s fulminating terrors hurl’d,
 Thro’ ev’ry quarter of the world’ring world.’

This is sound, if not sense ; it is picturesque ; it is a poetical imitation of the din of war,

“ Of gun, drum, trumpet, blunderbuss, and thunder.”

But Mr. Cockings soon descends into a more familiar stile. For when he comes to speak of the rules and orders of the Society for the Encouragement of Arts, he says,

‘ And that there may no partial favour be,
 They’ve made and ratify’d a sage decree,
 When the Society shall congregate,
 On matters of importance to debate,
 No father of a youth, who claims a prize,
 Shall present be when’er they scrutinize.’

And a little after, he describes a machine, for the slicing of turnips, in the following manner :

‘ For quick dispatch, its parts are form’d so well,
 None ever yet the same cut’d parallel,
 Into the reservoir ten busketh throw,
 With such voracious speed the turnips flow
 Thro’ ev’ry section of the culter’d base
 The work’s completed in five minutes space
 The whole machine’s of such a simple frame,
 That children may be trusted with the same.’

Here

Here Mr. Cockings is as low as the bottom of Fleet-ditch ; and here we leave him.

18. *Flights to Helicon : or, Petites Pièces, in Verse.* By G. P. Touzey. 8vo. Pr. 2s. 6d. Pr. Newbery.

This volume contains a variety of little pieces on different occasions ; some of which are puerile and incorrect, and others tolerable. The bard mounts his Pegasus in Bentinck-Street, Soho ; and from thence takes his *flights to Helicon*. But as he may probably be disappointed of the honours he expects at the court of the Muses, we would advise him to postpone his aerial journeys to Greece, and stop at Marybone ; especially as that is a place which he has condescended to celebrate in the following lines ;

‘ Near where Augusta’s lofty turrets rise,
Whose gilded spires seem lost within the skies ;
A little village stands, to all well known,
And call’d, for many ages,—Marybone.
Since Cooper’s Hill, her Denham’s praise obtain’d,
And Windsor Forest, Pope’s attention gain’d ;
Be mine the task this humble spot to trace,
From its first rise, down to its present days,
&c.’

Here some of Mr. Touzey’s pieces have been sung with applause. Here he may look up to the orchestra, and imagine that it is the temple of Apollo and the Muses, or the temple of Fame ; and he may think himself amply rewarded for all his labours, if he can only be nominated the laureate of the garden.

19. *Poems on several Subjects.* 8vo. Pr. 1s. 6d. Johnson and Payne.

This poet is equally a stranger to us as to himself ; to us, if he thinks we are to be influenced by a very pretty copy of verses, addressed to the Reviewers, prefixed to his poems ; and to himself, by thinking that his poetical talents require to be recommended through such a compliment. At the same time, we do not mention him as possessing much originality of composition ; but we have known writers who have risen to considerable reputation, from far more contemptible commencements in poetry than those exhibited in the specimens before us.

This collection begins with a paraphrase upon the Lord’s Prayer, which is very prettily executed ; we find only one line in it which is glaringly reprehensible :

‘ For who against thy judgments can withstand ?’

The

The mistake is, however, plainly owing to inattention, and not to a defect of genius.

The other poems in this collection are of the same serious, pious, turn, but without any mixture of enthusiasm or fanaticism. He concludes a poem called Winter, written in behalf of the starving poor, with an address to the members of the legislature, part of which is as follows:

By a perpetual act, the *fill* o'erthrow,
That fatal source whence hydra evils flow:

Not pamper with our grain our native foes,
Who whilst we feed them aggravate our woes!

Whilst the long night round chearful fires you pass,
In social converse fill the sparkling glass;

Hear the distemper'd storms commix'd engage,
And lash your sumptuous domes with empty rage;

Our wretched poor! without the means of mirth,
O'er dying embers croud a squalid hearth;

Dejected parents! children wanting bread!
Naked and starv'd, whilst greater ills they dread:

This who can see, and not dissolve in grief?
Who has the pow'r, yet can withhold relief?

Them from th' alarming dread of want secure,
Few, few can perish, and hold virtue pure!

On this their peace, their health, their lives depend;
And 'tis for this kind heaven does extend

To you its blessings, with a bounteous hand;
Oh! then without delay, revive the famish'd land.

But, from the West arises gentle gales;
The melting snow soft down the mountain steals;

The ice dissolves; the meads are deck'd with green;
With chearful beams *Sol* dignifies the scene;

The buds expand; the birds exulting sing;
And nature gladly hails approaching spring!

We can venture to recommend some passages in this writer's poem upon Hagley-Park, lord Lyttleton's seat, as proofs of his descriptive powers. Our limits will not admit our enlarging upon this article, otherwise we could add, that, from some hints we meet with in this collection, we believe the countenance of the public to his labours may be as seasonable to his circumstances as a man, as they will be flattering to his ambition as an author.

20. *The Masquerade, a Poem, Inscribed to the King of Denmark.*
4to. *Pr.* 1s. 6d. T. Evans.

This *band's* poem is a very proper emblem of his subject. Some of his lines are dress'd up with propriety and elegance; others

others are magnificently showy, and some few appear like an ill-stuffed plncushion, lean, lank, and flabby. We shall give him credit, that his indifferent lines are inserted by design, to give his performance the greater air of propriety. We should willingly introduce our reader to the very combustion of the preparations for the entertainment, and of the masquerade itself, were we not sensible that he must be already satiated with the gross descriptions we have had of its pomp, splendor, and brilliancy, and the fine execution of the different characters which composed it. We shall content ourselves with saying, that the author has exerted his descriptive powers to no small advantage with a profusion of variety, and without departing from truth in his drawings.

The following compliment to the company is well turned, poetical, and, we believe, new.

Oh! ye poor slaves, condemn'd in mines to toil,
Shut up in night beneath the burning soil,
Ye, who for years successive tend the rock,
And tear each jewel from its sparry block,
From friends and kindred forc'd, from children, wives,
Doom'd to wear out in misery your lives,
The sighs and tears so frequent ye have shed,
And mourn'd ye living, as we mourn the dead,
Here turn your eyes! look up, and here admire,
View the sweet angels of the soul's desire,
No toil, no pain, in memory shall rise,
Sorrow shall cease, when ye behold their eyes,
" Was it for these I crack'd my sinewy strength,
For these sustain'd the summer's burning length,
It is enough; the labour that I gave
Softens the horror of a living grave,
Since forms, divine as these, enjoy my toil,
With hope I'll travail, and in anguish smile."

21. *An irregular balladistical Ode, composed in order to be set to Music, and annually performed, in Commemoration of the Resolution entered into by the Common Council of London, to invite his Majesty the King of Denmark to dine with the Lord Mayor, &c. &c. Humbly dedicated to the Right Honourable the Lord Mayor, the Right Worshipful the Court of Aldermen, and the Right Elegant, and well-bred Gentlemen of the Mazarine Robs. By Peter No-Head, Esq; Candidate for the Place of City Poet-Lawrat. 4to. Pp. 15. Nicoll.*

There is not humour sufficient in this mad-cap performance to atone for the author's abusing many respectable names of his fellow-citizens.

22. *A political Epistle to the Right Honourable Lord Mansfield, by a Gentleman of the King's Bench Prison.* Pr. 1 s. 6 d.

This author pretends to write from the King's Bench prison in St. George's fields, but his poetry seems to give him a better title to an apartment in Moorfields.

23. *A Letter to the Right Honourable William Lord Mansfield, Lord Chief Justice of England, and one of his Majesty's most Honourable Privy Council, upon some late Star-Chamber Proceedings in the Court of King's Bench, against the Publishers of the satirical North Briton No. IV. By the Author of these Papers.* 8vo. Pr. 1 s.

Another invective against a great judge, without wit, learning, language, or decency to recommend it.

24. *The extraordinary Case of William Penrice, late Deputy Marshall, or upper Turnkey of the King's Bench Prison, with a short but precise Narrative of the Transactions in St. George's Fields, on the memorable 10th May, 1768; never before published, being a Key to the King's Bench Prison; for Relief of those, whose Misfortunes at present, or hereafter may subject them to Confinement therein. Addressed to the Public.* 8vo. Pr. 1 s. Bingley.

We are no judges of the facts advanced in this extraordinary case of the late upper turnkey of the King's Bench Prison, from which place he imagines he was arbitrarily turned out by the present marshal. Mr. Penrice, however, takes care to give his dismissal a popular cast, by pretending that it was against the universal sentiments of the prisoners, to whom he behaved with unexampled humanity; and that it was occasioned entirely by the indulgence he shewed, and the warm side he expressed towards a popular prisoner in his custody.

We are ignorant upon what grounds Mr. Penrice calls himself late deputy marshal, as we always apprehended that post to be entirely distinct from that of the head turnkey.

25. *An Extract of a remarkable and spirited Speech upon Liberty, Patriotism, and Law, haughtily delivered at a Coronation, by one of the most distinguished Patriots of Antiquity, the noble Thane of Argyle, wherein the Mischiefs of Favouritism are nervously, but candidly, exposed; together with the whole Body of Laws (comprised in six Pages) by which that Kingdom was then governed. Extracted (with the Editor's Consent) from the first Volume of a new Work, now published, entitled, A Key to the Drama, and containing private Memoirs of the Life and Character of Macbeth.* 4to. Pr. 6 d. Donville.

This is a stupid production of some half-trained barrister, who by its title and contents seems to be a Scotchman.

26. *The constitutional Right of the Legislature of Great Britain, as Far as the British Colonies in America, impartially stated.* 8vo. Pr. 1s. Ridley.

This publication is not unskillfully compiled; but its most valuable contents may be found in many other pamphlets on the same subject which we have already reviewed.

27. *A short Account of that Part of Africa, inhabited by the Negroes, with respect to the Fertility of the Country, the good Disposition of many of the Natives, and the Manner by which the Slave Trade is carried on; extracted from divers Authors, in order to show the Iniquity of that Trade, and the Falsity of the Arguments usually advanced in its Vindication, with Quotations from the Writings of several Persons of Note, viz. George Wallis, Francis Hutcheson, and James Foster, and a large Extract from a Pamphlet, lately published in London, on the Subject of the Slave Trade.* 8vo. Pr. 2s. Horsfield, &c.

Tho' we apprehend this to be an old publication, yet the intention of the editor is so benevolent, and the slave-trade in every branch is so shocking to humanity, that we heartily recommend it to the public. If the argument, which runs through Cicero's book of Offices, that nothing can be *utile* except what is *honestum*, holds good, we could not hesitate a moment in pronouncing the slave-trade to be detrimental to Great Britain; for surely never was any commerce so disgraceful and dishonest as that in the flesh and blood of the rational part of the creation. This author has abundantly supported his philosophical and theological reasonings by quotations from the works of our best divines and political writers; and tho' we do not pretend to decide as to the public utility of the traffic, yet if we mistake not, we have seen very strong objections to it, even in a mercantile light. What a satire is it upon this country to see, as it often happens at a public auction, the company bidding one against another for the carcass of a human creature, who is perched up upon a table, surveyed, examined, and bought, as if he was an antique statue, tho' not yielding perhaps a fourth part of the money?

28. *Remarks upon a Book, intitled, A short History of Barbadoes: in which the partial and unfair Representations of the Author upon the Subjects of his History in general, and upon that of the Demand of Privileges in particular, are detected and exposed.* 8vo. Pr. 2s. Almon.

These Remarks are intended as an answer to a work we have already reviewed*. Almost all the Remarker's objections are lo-

* See vol. xxv. p. 267.

val; and can afford very little information or amusement to an inhabitant of this island; nor would it be proper for us to enter deeply into the controversy, as we are ignorant of the facts. The capital objection urged by this writer, relates to the claim of privileges made by Mr. Gay Alleyne, speaker of the Assembly, for the merchants. He justifies this claim by the practice of the British House of Commons. The Americans, in general, have of late become extremely fond of these analogical conclusions; but we can by no means agree with them, as the constitution of the two assemblies are entirely different, and as in an island like Barbadoes, such discretionary, and indeed unprecedented claims, if granted, may have the most fatal effect upon commercial credit.

29. *The Journal of a two Months Tour; with a View of promoting Religion among the Frontier Inhabitants of Pennsylvania, and of introducing Christianity among the Indians to the Westward of the Alegh-geny Mountains. To which are added, Remarks on the Language and Customs of some particular Tribes among the Indians, with a brief Account of the various Attempts that have been made to civilize and convert them, from the first Settlement of New-England to this Day. By Charles Beatty, A. M. 8vo. Pr. 1s. 6d. Davenport.*

We cannot sufficiently commend the labours of Mr. Beatty and his fellow-missionaries in the vineyard of the gospel; and we sincerely think that propagating Christianity in America is a most essential service to the interest as well as religion of this country. The travels of our author, and the success of his mission, come not properly under our review, farther than that we believe the former were extremely fatiguing, and the latter as great as could have been expected.

The following passage, however, presents us with a curiosity as remarkable as any we have, perhaps, in the system of modern discoveries. After our travellers had proceeded eight miles through the Alegh-geny mountains, he came to one John Miller's house.

Here (says he) we met with one Benjamin Sutton, who had been taken captive by the Indians, had been in different nations, and lived many years among them.

He informed us, when he was with the Chaftaw Nation, or Tribe of Indians, at the Mississippi river, he went to an Indian town, a very considerable distance from New-Orleans, whose inhabitants were of different complexions, not so tawny as those of the other Indians, and who spoke Welch. He said he saw a book among them, which he supposed was a Welch bible, which they carefully kept wrapped up in a skin, but that

they could not read it; and that he heard some of those Indians, afterwards in the Lower Shawanough town, speak Welch with one Lewis, a Welchman, ~~captured~~ there. This Welch tribe now live on the west side of the Mississippi river, a great way above New Orleans.

Levi Hicks, before mentioned, as being among the Indians from his youth, told us he had been, when attending an embassy, in a town of Indians, on the west side of Mississippi river, who talked Welch (as he was told, for he did not understand them); and our interpreter, Joseph, saw some Indians, whom he supposed to be of the same tribe, who talked Welch, for he told us some of the words they said, which he knew to be Welch, as he had been acquainted with some Welch people.

Correspondent hereto, I have been informed, that many years ago, a clergyman went from Britain to Virginia, and having lived some time there, went from thence to South Carolina; but, either because the climate did not agree with him, or for some other reason, resolved to return to Virginia, and accordingly set out by land, accompanied with some other persons, but travelling through the back parts of the country, which was then very thinly inhabited, supposing, very probably, this was the nearest way, he fell in with a party of Indian warriors, going to attack the inhabitants of Virginia, against whom they had declared war.

The Indians, upon examining the clergyman, and finding that he was going to Virginia, looked upon him and his companions as belonging to Virginia, and therefore took them all prisoners, and let them know they must die. The clergyman, in preparation for another world, went to prayer, and being a Welchman, prayed in the Welch language, possibly because this language was most familiar to him, or to prevent the Indians understanding him—One or more of the party of the Indians was much surprised to hear him pray in their language. Upon this they spake to him, and finding that he could understand their speech, they got the sentence of death reversed—and thus this happy circumstance was the means of saving his life.

They took him back with them into their country, where he found a tribe, whose native language was Welch, though the dialect was a little different from his own, which he soon came to understand. They shewed him a book, which he found to be the Bible, but which they could not read, and, if I mistake not, his ability to read it tended to raise their regard for him.

As the contents of this note are matters of fact, they rest upon the credit of the relators. If America was peopled, as seems now to be generally agreed, from the continent of Asia or Europe, we can easily conceive why many Welch words, which are radically Celtic, may be found in certain American provinces; and it is well known that the tradition of the Welch tongue being spoken in America was so strong, that queen Elizabeth herself gave instructions to her ministers on that subject.

Mr. Beatty, not satisfied with the above valuable discovery, has made a bold push to prove, that the remains of the Twelve Tribes of Israel are to be found among the Delaware Indians. He chiefly founds this conjecture upon a similarity of manners, and upon the conduct of the Indian women, which in certain circumstances, he says, seems to be in a manner perfectly agreeable to the law of Moses. We are sorry that the limits of our Review will not admit of our giving Mr. Beatty's reasons for this opinion. We cannot conclude this article, however, without recommending his performance as one of the most ingenious and instructive accounts we meet with of the state of that country and the manners of its inhabitants; and we most sincerely wish success to the laudable endeavours of the trustees for the reverend Dr. Wheelock's Indian charity schools, who employed Mr. Beatty upon this laborious mission.

30. *A Letter to His Excellency Count ***, on Poetry, Painting, and Sculpture.* 8vo. Pr. 1s. Becket.

This is one of those compositions which consists of some standard phrases of the *verbi* stuck upon a ground of commonplace observations. The author, towards the beginning, tells us, that the subject-matter of all poetical imitation may be divided into external and internal objects; that it is evident, that painting and sculpture have for their mode of representation, signs which are the exact resemblance of the object they would create in the mind; and that therefore they speak the language of every nation on the earth; for vision among all mankind depends upon the same principles of optics. The great point this writer wants to prove is, 'that allegorical personages ought never to be admitted into the higher classes of painting or sculpture.' This paradox is apparently introduced to give him an opportunity of displaying a very superficial knowledge of the subject he undertakes. A few remarks upon well-known passages of Homer, Virgil, and Horace, and the works of the great painters, whom the author seems to be acquainted with by prints only, composes this cold collation, in which there is nothing that excites either

disgust or pleasure. The whole is somewhat in the nature of those instructive conversations, which generally pass on the day of viewing a picture sale among those beings who are part beaux, part scholars, and part connoisseurs.

31. *The Royal Garland, a new occasional Intersade, in Honour of his Danish Majesty.* Set to Music by Mr. Arnold, and performed at the Theatre Royal, Covent Garden. 8vo. Price 6d. Becket and De Hondt.

A little piece, merely occasional, containing a few smooth lines and airs, not unpoetical, in honour of the King of Denmark, to whom it was not injudicious in the directors of the theatre to pay this compliment before his departure.

32. *The Padlock; a Comic Opera: as it is performed by his Majesty's Servants at the Theatre-Royal in Drury-Lane.* 8vo. Price 1s. Griffin.

This performance is not unworthy the author of *Love in a Village*, who is justly allowed to have a very happy talent in the composition of comic operas. The tale is well adapted to that species of the drama; and the character of Mungo is well drawn, and is almost wholly new to the stage.

33. *Matrimony. A Letter to Young Gentlemen and Ladies, Married or Single.* 4to. Price 1s. Downville.

A string of detached sentiments, or concise observations on matrimony, beneath any character; for the writer seems to be a perfect stranger to the common rules of grammar.

34. *A Letter from a Citizen of London, to a Friend in the Country. Containing, a Full, Authentic, and Impartial Narrative of some late Debates and Proceedings in Common-Council, relative to the Distribution of certain Tickets for the King of Denmark's Masquerade.* 8vo. Price 1s. Nicoll.

A most stupid, illiberal, and unsupported attack upon the conduct of the late Lord-mayor. From some particulars of the writer's narrative, favourable as it is for himself, there is too much reason to believe that part of the council have become a faction against the city; but we hope the magistrates who preside over that great body will always, as in the present case, continue to assert their powers with becoming spirit and dignity.

35. *A Letter to John Doy, Esq; Mayor of Norwich, containing a Letter of Instructions to Harbord Harbord, Esq; and to Edward Bacon, Esq; Representatives in Parliament for the City and County of Norwich, dated October 25, 1768, being the Day of his Majesty's happy Accession to the Crown of these Realms.* Folio. Pr. 1s.

As the name of no printer or publisher is prefixed to this letter, we must suppose it to be anonymous, especially as we have not yet heard that any statute of lunacy has been issued out against the instructing parties. It is, perhaps, a question in law, how far such a proceeding could take place against a corporation, which is always supposed to be in a state of minority.

36. *Insolvency: with Observations concerning the Same. By a Gentleman of the Middle-Temple.* 8vo. Pr. 6d. Bingley.

We entertain no doubt as to the benevolent intention of this writer. We are only sorry that it is calculated so entirely for the perusal of lawyers, that we had some difficulty in clearing the first page, had not a gentleman of the profession explained to us the nature of a *meine* process, or special original. We gather enough, however, from this little publication to be convinced, that imprisoned debtors in this country labour under difficulties which are highly inconsistent with justice, and shocking to humanity.

37. *A New Barometre of England; or a Genealogical and Historical Account of the present English Barons. To which is added, a complete List of all the Persons who have been advanced to this Dignity, from the first Institution of it; with the Dates of their several Patents (according to the Order of their Creations) from the most Authentic Materials.* 3 Vols. 12mo. Pr. 10s. 6d. Almon.

It would require almost as much labour as this compiler has bestowed upon his work, to review it as a critic, and therefore we must do it as a bookseller. Know then, gentle customers, that the paper and print is tolerable; that the three volumes are reduced to pocket-sizes; that the author several times speaks of assistances he received from the college of heralds; that he proceeds in alphabetical order; and that he is pretty exact in confining himself to his subject of the English Barometage, for he very seldom (if he can avoid it) steps half a foot backward, to prove that his baronet is a gentleman. He generally contents himself with the first baronet of the family; is sufficiently accurate in ascertaining births, issues, and arms; but gives himself very little trouble about dry historical details or characters, though he sometimes seems to have particular family favourites.

38. *Chronology; or a teachable View of the Annals of England: Whence in every particular Occurrence, from the Descent of Julius Cæsar to the present Time, met with in different Historians, is accurately and alphabetically recorded, with the Date fixed: also an exact Chronology of the Lives of the most eminent Men; in all Ages of the World: To which is added, A Plan of the Saxon Heptarchy; by which Means, the various Successions of different Kings may be seen at one View, and the Time of each particular Event immediately found, without the Trouble of resorting to the voluminous Pages of History. Useful to all who are desirous of being acquainted with their own Country. By John Træller, Cleric. Fol. 1s. Almon.*

This pocket chronology seems to be drawn up with tolerable accuracy, and may serve as a very useful *vide metum* to an English reader, in determining facts and dates.

39. *An Answer to a Pamphlet, entitled, Pietas Oxoniensis, or, a full and impartial Account of the Expulsion of six Students from St. Edmund Hall, Oxford. In a Letter to the Author. By Thomas Nowell, D. D. Principal of St. Mary Hall, and public Orator of the University of Oxford. 8vo. Pr. 1s. 6d. Rivington.*

The transaction, which is the subject of this pamphlet, has been variously represented. Dr. Nowell has therefore laid before the public the articles of accusation which were exhibited to the vice-chancellor against the students, by Mr. Higson, vice-principal and tutor of Edmund-hall, with minutes of their examination, taken by Dr. Nowell himself, and the sentence pronounced against them by the vice-chancellor; from which the world is enabled to form a proper judgment of the first proceedings of the vice-chancellor and his assessors, and the propriety and equity of their final determination.

The latter part of the pamphlet contains an answer to this assertion in *Pietas Oxoniensis*, "that all the doctrines which these six students were expelled for maintaining, are the very fundamental avowed doctrines of the church of England."

40. *A brief Defence of the divine Institution of the Episcopal Order; and of the Superiority of Bishops over the inferior Clergy, the Presbyters and Deacons. By a Presbyter of the Church of England. In Answer to a Pamphlet lately published, intitled, Episcopacy. 8vo. Pr. 2s. Bathurst.*

This writer assures us, that, as far as he knows, he has considered every thing material, which Mr. How has alleged against the divine right of diocesan episcopacy. He seems to have taken some pains with his subject, and to be competently

acquainted with the early writers of the Christian church. But his work is tedious, and has an unpleasant appearance; for the first paragraph is continued above 200 pages. Some of the arguments which he has advanced are far from being conclusive: in this number the following may be deservedly included.

I should be apt to think most people would conclude, that our Saviour could scarce have suffered episcopal government to obtain in his church universally for 1500 years together, without the least interruption, if that manner of government was what he did not approve of.

He must be a notable logician who can draw any conclusion from the premises; or be convinced of the divine right of diocesan episcopacy by this kind of argumentation.

41. *Two anniversary Discourses: in the first of which the old Man is exploded: in the second the new Man is recommended.* 8vo. Pr. 1s. Wilkie.

This is a work of humour, or something like it. The first discourse is a declamation against Socrates, in which the philosopher is represented as a gollipping, rambling, drunken, wicked, hypocritical, ignorant, idle fellow. The second is a panegyric upon Squire Cokes, a character in Ben Johnson's Bartholomew Fair.

This author would be no contemptible orator at the Robin Hood in Butcher-Row.

42. *The Jesuit Detected; or the Church of Rome discovered in the Disguise of a Protestant, under the Character of an Answer to all that is material in the Rev. Mr. Hervey's eleven Letters to the Rev. Mr. John Wesley.* 8vo. Pr. 6d. Johnson.

That faith in the imputed righteousness of Christ is a fundamental principle of the gospel was a favourite notion of the late Mr. Hervey. This doctrine he has maintained with great zeal in eleven letters to Mr. Wesley, of which we have given an account in a former volume *. But the latter was of a different opinion, and soon after published an answer to what he thought material in those letters. The writer of the pamphlet now before us takes the side of Mr. Hervey, and compares the sentiments of Mr. Wesley with those of the church of Rome, as they appear in a book, entitled, A Defence of the reformed Catholic, &c. by Dr. Abbot, printed in 1606; and from this comparison he infers, that Mr. Wesley is a Jesuit.

This, we suspect, is the writer who lately employed his pen against Mess. Copping, Cayley, and Relly. If they are different persons, they are, at least, *par nobis fratrum*.

43. *A Defence of the Doctrines of Sovereign Grace; being an answer to a Letter lately addressed to the Author of Pietas Oxoniensis: By the Author of this Book.* 8vo. Pr. 6d. Keith.

In the New Testament, Christian converts are said to be *saved*, *ἐν χάριτι*, by the *favour* of God, through faith; that is, by a belief in the Messiah, they were delivered from heathen darkness and depravity, and admitted into a state of salvation under the gospel. This inestimable favour was bestowed by the *free bounty* and benevolence of God, without any respect to the works or the merits of mankind, who had all sinned. Thus St. Paul; *The kindness and love of God, our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, ὡς ὅτι ἡμεῖς.*

In the sacred writers *χάρις* signifies *favour*, or *benevolence in general*; by a metonymy, any *blessing* or *gift* which is the effect of favour; and *καὶ ἐν χάριτι*, the *gospel*. But since the days of St. Austin, the word *grace* has been used to signify (what it never signifies in scripture) an over-ruling influence of God's holy Spirit; and many an enthusiastic ignoramus has told us, that salvation in a future state is of grace, not of works; that we can do nothing towards the accomplishment of our salvation; that all must be the work of God; that grace is irresistible, &c. which are doctrines founded on a gross *misapplication* of such words as *ἐν χάριτι*; *δικαιοσύνη*, *πίστις*.

The author of this performance is one of those geniuses, who being perfectly unacquainted with the language of the New Testament, perplex themselves and their readers with the inexplicable jargon of sovereign irresistible grace, absolute predestination, final perseverance, and other absurdities of this nature.

A great part of this pamphlet is employed in proving, that our first reformers maintained these doctrines; which may be partly true. But the great question is, not what were the notions of Luther or Calvin, Cranmer or Latimer; but what are the doctrines of Christ and his apostles.

44. *Devotional Exercises on the New Testament.* By John Gillies, One of the Ministers of Glasgow. 8vo. Pr. 3s. 6d. Dilly.

The pious author of this work has taken occasion, from almost every remarkable passage and expression in the four Evangelists, to compose a short meditation, ejaculation, or prayer, in this manner,

• Matth.

• **Math. xii. Verſ. 13.** "Then ſaith he to the man, Stretch out thine hand."

• Thou calleſt him to ſtretch out his withered hand; and at the ſame time gaveſt him power to ſtretch it out. Lord, when thou calleſt us to believe, to repent, to perform any duty, may we then obey thy call.

• **Chap. xiii. Verſ. 31 to 33.** "The parable of the muſtard-ſeed and the leaven."

• Here we learn that thy kingdom of grace is of a growing and ſpreading nature: and, from ſmall beginnings, riſes to a great height. Oh may the gracious principle grow in our hearts; may our faith and love grow exceedingly, ſo as to give undoubted evidence of their reality; and may the example of thy ſaints be bleſſed to thoſe among whom they live: may thy grace flow from heart to heart; till a little one become a thouſand.

• **Mark xii. Verſe 41 to 44.** "The widow's two mites."

• Here is great comfort to thoſe whoſe abilities are ſmall, when thou haſt given them a heart to ſerve thee to the utmoſt of their capacity. Lord, give us ſuch a heart. Let us have no reſerves in dealing with thee. Had we a thouſand worlds, we hope, by thy grace, we would offer them all. We have only two mites; a weak, ſinful, polluted ſoul, and a diſeaſed decaying body. Theſe, Lord, we would with deep humility beg thee to receive, and to diſpoſe of them as thou pleaſeſt for thy glory. O ſanctify them to thyſelf.

In this performance the reader will not find any ſtriking, pathetic, or exalted ſentiments; but he will find what is truly valuable, a ſtrain of ſerious piety and devotion, without enthuiſaſm.

45. *Two Diſcourſes on the Spirit and Evidences of Chriſtianity.*

The former preached at the Hague, the 8th of September 1762.

The latter delivered in the French Church of Hanau, on the Occaſion of the late Peace, to a Congregation compoſed of Catholics, and Proteſtants, at their own Deſire. Translated from the original French of the Rev. Mr. James Armand, Miniſter of the Walloon Church in Hanau, and dedicated, by the Tranſlator, to the Rev. Moderator of the General Aſſembly of the Church of Scotland 1768. 8vo. Pr. 2s. Dilly.

The dedication prefixed to theſe Diſcourſes contains ſome animadverſions on the character and conduct of a clergyman, in his private, his parochial, and his judicial capacity, and ſome

advice which may be useful to those who can condescend to be influenced by the admonitions of a friend.

In the first discourse, the author undertakes to demonstrate, that incredulity must be condemned, 1. by the nature and force of those proofs which establish the truth of Christianity; 2. by the wretched and despicable source from which it arises, viz. the perversion of the will, and the pollution of the heart.

In the second, he endeavours to prove, that God has established the Christian religion, from no other motive than that of love to men, from no other view but to corroborate and sanctify the connections which unite them; that charity is one of its primary laws; a law so essential, as to obtain the preference over every other disposition which constitutes its genuine professors; and that, according to its estimate, our highest and most laudable efforts, without charity, are accounted as nothing; that all its tenets, all its peculiar precepts, and all its ceremonies, directly and natively tend to inspire men with the love of their fellow-creatures: that it abjures, in short, every sentiment of malice, every effort of zeal which is incompatible with humanity, every exertion of violence, though intended for its own propagation.

The author's manner in these discourses is lively and oratorical; and the language of the translator clear and nervous.

We will venture to ascribe this publication to the learned and ingenious author of *Paraclesis*.

46. *Practical Discourses on the leading Truths of the Gospel.* By John Witherpoon, D. D. President of the College of New-Jersey. 12mo. Pr. 3s. Dilly.

These discourses were originally preached on particular occasions; but are now thrown into a systematical form.

In the first, the author endeavours to establish what he calls a preliminary truth, that all mankind are sinners.

This, we apprehend, would have been easily proved, and the author need not have spent many pages in the attempt, if he had only meant, that all mankind are guilty of personal transgressions. But he joins together original and actual sin, telling us, that the one is inseparable from the other; which is a point that will admit of some dispute. One of the arguments to which he begs the reader's attention is this: 'Under the old and New Testament infants were admitted to be partakers of the seals of the covenant. Now, says he, if they received those seals before the commission of actual guilt, it cannot be but that their nature itself must be defiled; especially as baptism is expressly called—"the baptism of repentance for the remission of sins."—Of all the arguments which have been advanced to sup-
port

port the doctrine of original sin, this is surely the most inconclusive.

In the second discourse he proceeds to shew, that if God should execute the decrees of justice, and punish every thing that is done amiss, the holiest man on earth would not be able to abide the trial.

In the third he points out the grounds upon which we believe that God will forgive the iniquities of mankind; in the fourth he endeavours to explain the nature of faith; in the fifth he considers the death of Christ, as a proper atonement for sin; and in the sixth he displays the greatness of our Saviour's philanthropy in the redemption of the world.

In the seventh, redemption is considered as the subject of admiration to the angels. There are several circumstances, he says, in this dispensation, which may be supposed to strike them with astonishment and wonder. 1st, The union of the divine and human nature; 2dly, The substitution of an innocent person in the room of the guilty; 3dly, The free justification of sinners, through the imputed righteousness of Christ; 4thly, The manner and means of translating sinners from darkness to light, and from the power of Satan unto God.

This, in our opinion, is an adventurous enquiry. It is very possible, and we are apt to believe, that the angels and Dr. Witherpoon have very different notions concerning some of the circumstances of the redemption.

In the eighth discourse our author considers the reasons which induced St. Paul to glory in the cross of Christ. The import of a believer's being crucified to the world, and the world to him, is the subject of the ninth and tenth. The eleventh and twelfth are employed in explaining and illustrating the nature, duty, reasonableness, and advantage of importunity in prayer. And the design of the last is to shew, in what respects it is that obedience is preferred and opposed to sacrifice, 1 Sam. xv. 22.

Though the author, in these discourses, adopts some theological notions, which, at present, are generally exploded; yet he shews himself a man of sense and learning; and suggests a great variety of reflections, which may be read with advantage by every serious Christian*.

47. *Sermons on practical Subjects: to which is added, A Farewell-Discourse, delivered at Paisley in April 1768. By John Witherpoon, D. D. 12mo. Pr. 2s. 6d. Dilly.*

These sermons, as the author informs us, are published just in the manner in which they were delivered at home: from

* We have given a long account of some Essays by this writer in our Review for October 1764.

which

which circumstance he observes, that, if they suffer in some respects, they will have one advantage, that is, they will appear to have been the plain and artless expression of a minister's concern for his people; and not to have been in the least intended to increase the reputation of their author.

The subjects on which he discourses are chiefly these, viz. The security of those who trust in God; the glory of Christ in his humiliation; the deceitfulness of sin; the Christian's disposition under a sense of mercies received; a view of the glory of God humbling to the soul; the happiness of the saints in heaven; and ministerial fidelity in declaring the whole council of God, a firewell sermon.

These discourses are sufficiently characterised by what the author says above, and by the remark we have made at the conclusion of the preceding article.

48. *A Sermon preached at the Ordination of the Rev. Mr. Joseph Saunders, in the old Meeting-House, Cambridge, October 13, 1768, by John Conder, D. D. together with an Introductory Discourse, by Thomas Towle, B. D. Mr. Saunders's Confession of Faith, and a Charge delivered to him by Edward Hitchen, B. D. 8vo. Pr. 1s. Dilly.*

We can find nothing in these united publications but what is very common, very pious, and very dull.

49. *England's Warning Piece; shewing the supreme and indispensable Authority of the Laws of God; and the Impiety, and fatal Consequences of screening, and abetting Murder. A Sermon occasioned by the untimely Death of Mr. William Allen the Younger, who was most inhumanly Murdered near his Father's House, by an arbitrary military Power, on Tuesday, the 10th of May, 1768. Preached at the Request of his Friends, in the Parish Church of Newington-Butts, and published in Compliance with the Demand of the Public. By John Free, Doctor in Divinity, &c. &c. 8vo. Pr. 1s. Bingley.*

This preacher may be called the drummer of sedition. Whether Free be a travelling name or not, to denote licentiousness, we shall not determine; but we can scarcely think that a doctor of divinity could be guilty of composing a discourse so full of nonsense and faction, that it unhinges all the laws which keep civil society in safety and tranquility against lawless mobs and desperate ruffians.

50. *A Method of curing the Jaundice and other Disorders of the Liver, by the Herb Agrimony, taken in the Manner of Tea. 8vo. Pr. 1s. Baldwin.*

There being no patronymical mark on the forehead of this pamphlet, we could not ascertain its genealogy, till it came to tell!

tell we found the name of a celebrated botanist imprinted in legible characters near the tail. What could be the reason for this ingenious contrivance; whether it alluded to the late masquerade ball, or that the author of the production was apprehensive lest any who knew the little vagabond would slay it, we pretend not to determine. But, for our own part, we shall give Dr. Hill's issue a candid reception; and have no intention to extirpate agrimony from the face of the earth.

The medicinal quality of the herb here recommended in such of the jaundice, is no recent discovery, but has been approved by many practical physicians, both ancient and modern. We wish, however, that the doctor had specified some cases, in which he had experienced its extraordinary efficacy, in order to determine with more assurance, whether it is actually superior to madder and turmeric, which are known from general experience to be successful in jaundice disorders. But, as we approve of every attempt to reduce the art of physic to greater simplicity, we shall, with the doctor, admit the positive quality of agrimony without a comparative trial, and here insert his directions for using it.

For the first or lightest stage of jaundice, strip off half a pound of the fresh leaves of agrimony; clip them to pieces, and pour upon them, in a stone mug, a quart of boiling water; cover up the mug; and let it stand twenty-four hours, then press it off. Let it settle to be quite clear; and take it at four doses, eight hours distant from one another; sweetening it with honey. This quantity in the first stage will generally cure. If not, repeat it three or four times, and all will be well.

The body must be open all this time: if it is naturally so the better; if not, half a pint of jessops well-water, or any other of the purging waters, must be turned with milk into a kind of whey, and taken occasionally: not to purge, but merely to prevent costiveness.

When all is over, a somewhat larger dose of the same whey should be taken twice, to operate as a purge, and carry off any thing that might remain after the disease.

When the jaundice is in its second stage, which is the most common case of all, not the leaves but the crown of the root of agrimony, is the part to be depended on. This is the place where the root ceases, and the stalk and leaves begin; that part of the plant which is between earth and air. At this particular place, there is always a great collection of the best and richest juices of the plant. The bud is formed there in autumn upon all new off-sets of the roots; and continues till spring. 'Tis then, that is in the month of April, in its highest perfection of virtue, extremely fragrant and agreeable; but now in autumn, and

and through the winter, lying almost within the ground, it continues fresh and full of virtue. After the plant shoots to a stalk, this part gives its richness to the leaves; and in the summer months they must be used: unless precaution have been had to dig this up, in time, and dry it in the shade, in which way it preserves all its virtue.

For the cure then of this common degree of the jaundice, take up the roots of agrimony to the length of an inch, with the buds upon them: of these cut to pieces six ounces, bruise them in a marble mortar, and pour upon them a quart of boiling water. Let this stand twenty-four hours, after which the liquor is to be strained off, and taken just as the former, sweetened with honey.

While this is making, let the person take a vomit. Nothing is so well as the common ipecacuanha, worked off with water gruel. The morning after, let the agrimony tea be taken, and continued thrice a day without intermission till the disease is conquered. In what time this will be, depends upon the particular nature of the case, and the time the disorder has had to strengthen itself: but that the cure will follow, is as certain as any thing in physic.

51. *Polypody: or, the Ancient Doctrine of the Virtues of that Herb, tried and confirmed.* By John Hill, M. D. 8vo. Pr. 1s. Baldwin.

As we apprehend that the testimony of ancient writers is not alone sufficient to revive the use of a medicine which has been exploded from extemporaneous prescription by later experience; Doctor Hill must pardon our hesitation, if we do not run upon all fours into a persuasion of the virtues even of polypody, till the particular cases are specified which confirm their reality.

52. *A Translation of Scherffer's Treatise on the Emendation of Dioptrical Telescopes. To which are added, Explanatory Notes, and a Description of a Telescope to be used at Sea, for discovering the Longitude there.* By Sam. Hardy, Rector of Little Blakenham, Norfolk. 8vo. Pr. 1s. 6d. Pearch.

The different refrangibility in the rays of light occasions a defect in all telescopes, not easily remedied by any means hitherto discovered; which Sir Isaac Newton, in his Treatise upon Optics, shews to arise from the impossibility of the rays being all refracted in parallel directions from any kind of lens whatsoever; this diversity in refraction of the rays is about a twenty-eighth part of the whole; so that the object-glass of a telescope cannot collect the rays, which flow from any one point in the object,

object, into a less room than the circular space, whose diameter is about the fifty-sixth part of the breadth of the glass. Since then each point of the object will be represented in so large a space, and the centers of those spaces will be contiguous, because the points in the objects the rays flow from are so, it follows that the image of an object made by such a glass must be a most confused representation, though it does not appear so when viewed through an eye-glass that magnifies in a moderate degree; consequently, the degree of magnifying in an eye-glass must not be too great with respect to that of the object-glass, lest the confusion become sensible. Notwithstanding, however, this imperfection, a dioptrical telescope may be formed to magnify in any given degree, without rendering the image obscure, by making it of a sufficient length; yet, as our author in his preface observes, no sufficient remedy for this dioptrical misfortune was discovered, until Mr. Dollond, a famous optician, pointed out a method to remove the defect of dioptrical telescopes, as far at least as the case admitted, by collecting rays, though heterogeneous, to the same focus.

In this small but elegant performance, which appears principally designed for illustrating Dollond's useful theorem relating to the improvement of dioptrical telescopes, Mr. Hardy has by a judicious application of dioptric formulæ (subjoined to the translation in explanatory notes) rendered that important discovery extremely clear and easy to be understood. The manner in which he has defined the differences of refraction, and determined the radius of curvature in each glass, so as to form a compound focus at a given distance; together with the description of a new invented telescope for observing the eclipses of Jupiter's satellites visible at sea, which this ingenious gentleman has added by way of appendix; cannot (in our opinion) fail of giving entire satisfaction to those who are concerned in optical enquiries.

53. *The Method of constructing mural Quadrants. Exemplified by a Description of the Brass mural Quadrant in the Royal Observatory at Greenwich.* By John Bird, Mathematical Instrument Maker in the Strand. Published by Order of the Commissioners of Longitude. 4to. Pr. 2s. 6d. Nourse.

In consequence of an application made by the late Dr. Bradley in the year 1748, for a new mural quadrant, to be fixed to the west side of the pier in the royal observatory at Greenwich, for taking observations to the north; Mr. Bird, mathematical instrument maker, having received an order for that purpose, was desired by the doctor to consider of some method to prevent, if possible, a fault observed in the old quadrant, which was,

that it had altered its figure by its own weight (about eight hundred), so as to render the whole arc $16''$ less than a quadrant, or 90° . Accordingly, says Mr. Bird, 'I made myself fully acquainted with the general construction of the old quadrant, which was executed under the direction of the late Mr. Graham, and found the general plan, though little taken notice of at that time, to be such as, I think, will be a lasting testimony of his great skill in mechanics.' In the course of this inquiry, our author found the reason of the alteration by its own weight, to arise from a defect in the manner of fastening the several parts together, probably owing to the cocks, and plates for that purpose, being of iron, which could not be forged in that advantageous shape which Mr. Bird afterwards contrived to give to those that were cast of brass, for the new quadrant; by which means the above-mentioned fault is entirely removed.

The general method of constructing mural quadrants, described in the work now before us, is, in our opinion, sufficiently evincive of Mr. Bird's abilities as an ingenious artist, and by help of the plates annexed to this performance, cannot fail of being very useful to such as are employed in forming or dividing mathematical instruments. With regard to the latter, our author observes, that an instrument divided by hand, can never undergo a more critical examination than it does in the dividing. 'I never met (continues Mr. Bird) with an inequality that exceeded one second. I will suppose, that in the 90 arch, this error lay towards the left hand, and in the 96 arch, that it lay towards the right: this will occasion a difference between the two arches of two seconds, and if an error of one second be allowed to the observer, in reading off his observation, the whole amount is no more than three seconds, which is agreeable to what I have heard, not only from the late Dr. Bradley, but from the present astronomer royal, the reverend Mr. Maskelyne, viz. that the two arcs never differ more than three seconds from each other: but whoever computes from the observations taken by this quadrant, will do well to depend upon the 96 , rather than the 90 arch, as being less liable to error.'

THE CRITICAL REVIEW.

For the Month of *December*, 1768.

ARTICLE I.

An Enquiry into the Origin of the Discoveries attributed to the Moderns. Wherein it is demonstrated, that our most celebrated Philosophers have, for the most part, taken what they advance from the Works of the Ancients; and that many important Truths in Religion were known to the Pagan Sages. Translated from the French of the Rev. Mr. Dutens, Rector of Elsdon, in the County of Northumberland, &c. With considerable Additions communicated by the Author. 8vo. Pr. 6s. Griffin. [Concluded.]

WE have already laid before our readers a summary view of what this learned and ingenious writer has advanced concerning the discoveries of the ancients, in logic, natural philosophy, and astronomy; we now proceed to give an account of what he has observed relative to their knowledge in medicine, anatomy, botany, optics, mechanics, theology, &c.

The circulation of the blood is generally said to have been first discovered by Dr. Harvey, in 1628: but our author endeavours to shew, that it was known to the ancients.

It is hard, he says, to conceive, that Hippocrates knew nothing of it, when we hear him say, that "all the veins communicate with one another, and run into one another*;" that ~~the veins which spread themselves over the whole body, filling it with spirit, juice, and motion, are all of them but branches~~

* Hipp. ed. Vander Linden. vol. i. p. 367.

of one original vein. I protest I know not, says he, where it begins, or where it ends, for in a circle, there is neither beginning nor ending *." A little farther, he says, that "the heart is the source of the arteries, which carry blood into all parts of the body, communicating to them life and heat †." He adds, "that they are the rivulets which cherish the human body, and convey life to every part of man ‡." In another place, he says, that "the heart and veins are always in motion §." He compares the course of rivers, which return to their sources in an unaccountable and extraordinary manner, *to the circulation of the blood* || In short, says Mr. Dutens, there are a thousand passages in the writings of Hippocrates, by which it clearly appears, that he knew the circulation of the blood.

In some of these quotations, our author has not accurately represented the sense of the original. Hippocrates does not say, that the *arteries* carry *blood* into all parts of the body; but that "the liver is the source of the veins, and the heart the source of the arteries; and that from these (the liver and the heart) blood, spirit, and heat, are diffused through every part."

In the last quotation, the words of Mr. Dutens may lead the reader to imagine, that Hippocrates speaks of rivers returning to their sources; but he mentions no such thing. He only tells us, what dreams about rivers denote; and *αἱματός περιφορά* is the only expression in the passage referred to, which can be supposed to countenance our author's opinion, that Hippocrates knew the circulation of the blood.

This notion, however, has been maintained by Vander Linden, Hartman, Ch. Patin, L. Heister, and many others. Hippocrates indeed speaks of the motion of the blood. But there is not one passage in his writings, from which it can be inferred, that he had any just or precise idea of its circulation. We cannot suppose, that his knowledge of the mechanism of the human body was either clear or extensive. Anatomy was very little known in his days. When he went to Abdera, at the request of the inhabitants, to cure Democritus of a supposed madness, he found him dissecting animals. In the course of their conference, the philosopher said to him, "When I cut up these animals, it is not *that I abhor the works of God*, *οὐ μὲν γὰρ οὕτω σπῶμαι*; but it is in order to discover the nature

* Hipp. ed. Vander Lind. vol. i. p. 304.

† Ibid. p. 596

§ Ibid. p. 116.

‡ Ibid. p. 291.

|| Ibid. p. 640.

and seat of the bile *." — Would he have made such an apology as this to Hippocrates, if dissections had been usual at that time? or, if he was afraid that his dissecting of brutes might be thought an impiety, can we suppose, that he attempted to anatomize the bodies of men? — The ancients, we know, abhorred the touch of a dead body. Pliny says, *aspici humana exa nefas habetur* †; and Dion Cassius tells us, that Tiberius had a particular privilege to touch the body of Augustus, otherwise it was not lawful ‡. Even in the second century, human bodies were seldom opened; and Galen was often obliged to dissect apes instead of men, which sometimes led him into great mistakes.

The next to Hippocrates, says Mr. Dutens, is Plato, who speaks with clearness of the circulation of the blood. He tells us, that "from the heart spring the veins and blood, which with rapidity carries itself into all parts §." Aristotle too regards the heart as the origin and fountain of the veins and blood. He says, that from the heart there arises two veins, one on the right, and the other on the left side; and he was the first who called this *aorta*. He held, that "the arteries had a communication with the veins, and that they were intimately connected ||." Julius Pollux, in his *Onomasticon*, speaking of the heart, says, that it hath two cavities, the one of which communicates with the arteries, the other with the veins. Apuleius, in explaining the doctrine of Plato, asserts, "that the blood on its leaving the heart, makes its course along the lungs to spread itself afterwards into all parts of the body ¶." And Nemeseus, bishop of Emissa, who lived in the fourth century, in his book *de Naturâ Hominis*, says, that "the motion of the pulse owes its origin to the heart, and particularly to the left ventricle of that viscera. The cardiac artery expands and contracts itself with very much force, but always with great regularity and harmony of motion. In its expansion, it draws in the most subtle parts of the blood from the adjoining veins; and of the exhalation or vapours of that blood forms the aliment of the vital spirits: and in its contraction exhales all the fumes brought into it, by several passages from all parts of the body." — So far the ancients.

* See Hippocrates's letter to Damagetus.

† In *Proem.* lib. 28.

‡ *Τὸ Τίσιπιν ἀφ' αὐτῆς ἀφ' οὗ, οὐτὶ τὸ πνεῦμα, καὶ τὸν δὴ, πλάττει.* lib. 56.

§ Plato in *Timæo*.

|| Aristot. *de Part. Animal.* l. iii. c. 4.

¶ *De dogmate Plat.* Ed. Aldi, p. 200.

In 1553, Servetus, in the fifth part of his book *De Cbristianaismi Reftitutione*, has treated more distinctly of the circulation of the blood *.

Andreas Cefalpinus, who lived likewise in the 16th century, explains at length "how the blood, gushing from the right ventricle through the pulmonary artery to pass into the lungs, enters anaatomically into the pulmonary veins, to be conveyed to the left ventricle of the heart, and afterwards distributed by the aorta into all parts of the body."

Leoniceus says, that the famous Paul Sarpi, a Venetian, discovered the circulation: that he communicated the secret to Fab. ab Aquapendente, professor of medicine at Padua, in the 16th century, who discovered it to Harvey, at that time studying physic under him in that university.

This is the substance of what our author has advanced upon this topic. He might have observed, that Sir George Ent has shewn, that Sarpi received the first notion of the circulation of the blood from Harvey's book on that subject, which was carried to Venice by the ambassador of the Republic at the court of England. Be this as it may, every competent judge must allow, that no writer before Dr. Harvey has explained the circulation with any degree of accuracy and precision. All the notions of his predecessors are confused and imperfect. He was the first who explained its principal circumstances, and placed it in a clear and satisfactory light.—Let us now return to Mr. Dutens.

Ruffus Ephesius, 1600 years ago, described the *varicous parastatae*, called by us the Fallopian tubes. "In examining the womb of a beast, I found, he says, arising from the ovaries certain ducts, which, entwisted into each other, were entirely *varicous*; and, at their farther extremity, entered into the cavity of the womb . . . I am firmly persuaded, they are seminal vessels of the very same structure with those in males, called the *varicous parastatae*."

In order to shew the great advances which the ancients made in chirurgery, our author has given a new translation of part of a memoir on that subject, by Mr. Charles Bernard, first surgeon to king William. This piece contains a detail of what the ancients knew in surgery. But as it has long since appeared in Mr. Wotton's *Reflections on ancient and modern Learning*, we shall take no farther notice of it in this place.

* This passage is cited at large by our author. It is also quoted by Mr. Wotton in his *Reflections upon ancient and modern Learning*. The book above-mentioned is the work for which Calvin caused Servetus to be burnt at Geneva, Oâ, 27, 1553.

Mr. Dutens comes now to the chymistry of the ancients. Here is an ample field for speculation and enquiry. Among the first instances of chymical operations, he mentions that of Moses relative to the Golden Calf. 'How, says he, without the aid of chymistry, could he have dissolved it; and that too without applying corrosives, which would have poisoned all who had afterwards drunk of the waters? Yet this is to be done, and in a short time too, tho' there be but one way of doing it.

'Frederic the III^d. king of Denmark, curious to put this operation in practice, engaged some able chymists of his time to attempt it. After many trials, they at last succeeded, but it was in following the method of Moses, by first of all reducing the gold into small parts by means of fire, and then pounding it in a mortar (along with water to be sure) till it was so far dissolved as to become potable.' To corroborate this opinion, our author observes, that the famous Joel Langelotte affirms in his works, that gold may be entirely dissolved by attrition alone; and Hamberg assures us, that by pounding for a long while certain metals, and even gold itself, *in plain water*, those bodies have been so entirely dissolved, as to become potable.

'How the ancients formed that cement, which they applied in rearing those monuments which still subsist, remains a secret yet to us unknown; though it be past all doubt, that they prepared it in a chymical way, so hidden however to us, that we daily lament the loss of it. The numberless mummies which still endure, after so long a course of ages, ought to ascertain to the Egyptians the glory of having carried chymistry to a degree of perfection attained but by few. In their mummies alone there is such a series and contexture of operations, that some of them still remain unknown, notwithstanding all the attempts of some of the ablest moderns to recover them. The art of embalming bodies, for example, and of preserving them for many ages, is absolutely lost; and never could have been carried so far as it was by the Egyptians, without the greatest skill in chymistry. All the essays to restore this art, have proved ineffectual; nor have the reiterated analyses made of mummies, to discover the ingredients of which they were composed, had any better success. Some moderns have attempted, by certain preparations, to preserve dead bodies intire, but all to no purpose. The mummies of Lewis de Bils, who was regarded as eminent in that way, are already in a state of corruption. There were also, in those mummies of Egypt, many things besides, which fall within the verge of chymistry: such as their gilding, so very fresh, as if it were but of fifty years standing; and their stained silk, so vivid in its colours, tho'

tho' after a series of thirty ages. In the Museum at London, there is a mummy covered all over with fillets of granated glass, various in colour, which shews that this people at that time, understood not only the making of glass, but could paint it to their liking. It may be remarked here, that the ornaments of glass with which that mummy is bedecked, are tinged with the same colours, and set off in the same taste, as the dyes in which almost all other mummies are painted; so that it is probable, that this kind of ornaments being very expensive, was reserved for personages of the first rank only, whilst others who could not afford this, contented themselves with an imitation of it in painting.

' It would be easy to make a more extensive enumeration of the particulars of the chymical process, which altogether concurred to the composition of a mummy; but I proceed now to take notice of their manner of painting upon linen, which, if I mistake not, is still a secret to us. After having drawn the out-lines of their design upon the piece of linen, they filled each compartment of it with different sorts of gums, proper to absorb the various colours; so that none of them could be distinguished from the whiteness of the cloth. Then they dipt it for a moment in a caldron full of boiling liquor, prepared for the purpose; and drew it thence, painted in all the colours they intended. And what was very remarkable, the colours neither decayed by time, nor moved in the washing; the caustic impregnating the liquor wherein it was dipt, having penetrated and fixed every colour intimately through the whole contexture of the cloth. This single instance is sufficient to give us a very high conception of the progress that chymistry had made among the Egyptians.'

This art is mentioned by Pliny in the 35th book of his Natural History: but (Mr. Dutens will pardon us) we do not believe every thing that Pliny relates,

Among other curious inventions, which serve to display the knowledge of the ancients, our author mentions that of hatching eggs by artificial heat, which Diodorus, Aristotle, and Vopiscus, ascribe to the Egyptians; he then proceeds to recount a great number of particulars in chymistry, with which, he says, the ancients were acquainted; as the art of distillation, extracting lixivial salts, rendering glass malleable, imitating precious stones, preparing opium, ceruse, verdigrease, &c. But what seems to be extremely paradoxical, he attempts to prove that the ancients knew the use of gunpowder. What he says upon this head is included in the following extract.

' Virgil and his commentator Servius, Hyginus, Eustathius, La Cerda, Valerius Flaccus, and many other authors, speak
in

in such a manner of Salomoneus's attempts to imitate thunder, as suggest to us that this prince used for that purpose a composition of the nature of gunpowder. Eustathius in particular speaks of him on this occasion, as being so very expert in mechanics, that he formed machines which imitated the noise of thunder; and the writers of fable, whose surprise in this respect may be compared to that of the Mexicans when they first beheld the fire-arms of the Spaniards, give out that Jupiter, incensed at the audacity of this prince, slew him with lightning, as he was employing himself in launching his thunder. But it is much more natural to suppose that this unfortunate prince, the inventor of gunpowder, gave rise to these fables, by having accidentally fallen a victim to his own experiments. Dion and Joannes Antiochenus report the very same thing of Caligula, assuring us that this emperor imitated thunder and lightning by means of certain machines, which at the same time emitted stones. Themistius informs us, that the Brachmans encountered one another with thunder and lightning, which they had the art of launching from on high at a considerable distance. Agathias the historian reports of Anthemius Traillensis, that having fallen out with his neighbour Zeno the Rhetorician, he set fire to his house with thunder and lightning. Philostratus speaking of the Indian sages, says, that when they were attacked by their enemies, they did not leave their walls to fight them, but repelled and put them to flight by thunder and lightning. And in another place he relates, that Hercules and Bacchus attempting to assail them in a fort where they were entrenched, were so roughly received by reiterated strokes of thunder and lightning, launched upon them from on high by the besieged, that they were obliged to retire, leaving behind them an everlasting monument of the rashness of their enterprize. It appears from all these passages, that the effects ascribed to these engines of war, especially those of Caligula, Anthemius, and the Indians, could be only brought about by gunpowder. And what is still more, we find in Julius Africanus a receipt for an ingenious composition to be thrown upon an enemy, which very nearly resembles that powder. But what places this beyond all doubt, is a clear and positive passage of an author called Marcus Græcus, whose work in manuscript is in the Royal Library at Paris, intitled, *Liber Ignium*. Doctor Mead had the same also in manuscript, and a copy of that is now in my hands. The author describes several ways of encountering an enemy, by launching fire upon him; and among others gives the following. Mix together one pound of live sulphur, two of charcoal of willow, and six of saltpetre; reducing them to a very fine powder in a marble mortar.

He adds, that a certain quantity of this is to be put into a long, narrow, and well-compacted cover, and so discharged into the air. Here we have the description of a rocket. The cover with which thunder is imitated, he represents as short, thick, but half filled, and strongly bound with pack-thread; which is exactly the form of a cracker. He then treats of different methods of preparing the match, and how one squib may set fire to another in the air, by having it inclosed within it. In short, he speaks as clearly of the composition and effects of gunpowder, as any body in our times could do. I own I have not yet been able precisely to determine when this author lived, but probably it was before the time of the Arabian physician Mesue, who speaks of him, and who flourished in the beginning of the 9th century. Nay, there is reason to believe, that he is the same of whom Galen speaks; in which case he will be of antiquity sufficient to support what I advance.*

That there is a work in manuscript, intitled, *Liber Ignium*, is a fact we do not dispute. But how can it be proved, that this identical book was written before the time of Galen, or even of Mesue*? Why may not Marcus Græcus be a fictitious name, and this treatise the work of a modern author? Does it bear the marks of antiquity? or is there any circumstance in the work itself which may serve to prove, that it is the legitimate production of the true Marcus Græcus? Our author, we suppose, is able to answer these questions, and to vindicate the authenticity of his manuscript.

What he says of Salmonæus is a conjecture, not supported by any degree of probability. The thunder of this prince appears from Virgil's representation to have been a very simple and harmless contrivance.

Ære & cornipedum cursu simularat equorum.

Contorsit . . . faces, & fumea tædis

Lumina.

Æn. vi. 591.

The story of Hercules and Bacchus we believe as much as we believe that of Phaeton, or the war of the giants. And we give just as much credit to these accounts of Themistius and Agathias.

As to the invention of gun-powder, we know, that Friar Bacon, who died about the year 1294, mentions its composition in express terms, in his treatise *De Nullitate Magiæ*; and with re-

* Helvicus places Mesue about the year 1165, upon the authority of Symphorianus Campegius.

spect to guns, Du Cange says*, they were made use of at the siege of Puy-Guillaume in 1338. This is the first time we hear of their introduction into the field of battle. Several historians tell us, that the English used some pieces of artillery at Cressy in 1346. And Magius, Pancirollus, &c. observe, that they were used by the Venetians in an engagement with the Genoese, about the year 1380. However, it is plain, they could not be in use long before; for Ægidius Romanus, who wrote about the year 1285, in his book *De Regimine Principum*, in which he treats professedly of warlike instruments, says not a word of mortars or guns. And Laurentius Valla, in his second book of *The Elegancies of the Latin Language*, which he composed in 1438, says, *Nuper inventa est machina, quam bombardam vocant.*—More authorities upon this subject are not necessary.

In the next chapter, Mr. Dutens proceeds to shew, that the sentiment of Harvey, Graaf, and Redi, respecting generation by eggs, was only a renewal of what had been taught by Hippocrates, Empedocles, Aristotle, and Macrobius; and that the system of Hartsoëker and Leuwenhoek, with respect to spermatic vermiculi and animalcula, is to be found in Aristotle, Hippocrates, Plato, Lactantius, and Plutarch.

In our opinion nothing can be more uncertain and ambiguous than the sentiments of Macrobius †, Aristotle, and the rest of the ancients, on the subject in question. They were so far from being clear in their ideas concerning the first principles of bodies, that many of them maintained the absurd notion of equivocal generation.

At the conclusion of this chapter our author endeavours to prove, that Aristotle and St. Austin were acquainted with the polypus, and its peculiar properties.

The latter relates a story which is cited on this occasion by Mr. Dutens. It is to this effect: Once upon a time, when St. Austin and some of his scholars were sitting upon the ground, they perceived a long reptile, or worm [*reptantem bestiolam multipedem, longum dico quemdam vermiculum*] which one of them cut in two: and immediately ‘the two parts thus separated betook themselves to flight, moving with precipitation, the one one way, and the other another.’ The curious reader, who

* Gloss: Lat. in Verb *Bombarda*.

† In the chapter where our author tells us, Macrobius speaks very clearly, he says, talking of the hen, “*Ovum rei cujus est nec initium nec finis est: nam initium est semen, finis avis ipsa formata; ovum verò digestio est seminis.*” *Saturnal.* 1. 7. c. 16,

desires to see an account of the whole adventure, may consult St. Austin, *De Quantitate Animæ*, c. 62.

The merit of having discovered the sexual system of plants we assign to Zaluzianki, Grew, Vaillant, Linnæus, and other eminent naturalists among the moderns; but our author undertakes to shew, that this system was accurately expounded by Empedocles, Theophrastus and Pliny.

Theophrastus, treating of this subject, says, "They bring the male to the female palm, in order to make her produce fruits. The manner in which they proceed is this. When the male is in flower, they select a branch abounding in that downy dust which resides in the flower, and shake this over the fruit of the female. This operation prevents the fruit from becoming abortive, and brings it soon to perfect maturity;" and Pliny tells us, that "naturalists admit the distinction of sex, not only in trees, but in herbs, and in all plants."

Mr. Dufens comes now to mathematics and geometry; and endeavours to make it appear, that the noblest discoveries in those sciences were made by the ancients.

He observes, upon the authority of the celebrated Mr. Edward Bernard †, that the vibration of the pendulum was employed by the ancient Arabians, to the measuring of time, long before the epoch we ordinarily assign for its first discovery.

The discovery of the refraction of light, he says, is of more ancient origin than is generally imagined, for the cause of it appears to have been known to Ptolomy. According to Roger Bacon's account, that great philosopher and geometrician gave the same explanation of that phenomenon, which Descartes and others have done since; for he says, that "a ray passing from a rarer into a denser medium, becomes more perpendicular." Ptolomy wrote a treatise on optics which was extant in Bacon's time; and Alhazen seems not only to have known that treatise of Ptolomy's, but to have drawn thence whatever is truly estimable in what he advances about the refraction of light, astronomical refraction, and the cause of the extraordinary size of planets, when they appear on the horizon. This last point, discussed with so much warmth between Malebranche and Regis, had already been adjusted by Ptolomy in a very reasonable way, viz. by supposing, that, when we view the planets near the horizon, the interposition of the objects which are upon the surface of the earth, makes us think they are at a greater distance; and consequently excites in our minds a greater idea of their size.

* Hist. Plant. l. 2, c. 9.

† Ed. Bernardi Epist. Transact. Philos. ann. 1684.

This is the Cartesian hypothesis; but is thought by many not to be a satisfactory way of accounting for this phenomenon.

The solution of the most difficult problems by the ancients, their attempts to square the circle, their discovery of the fundamental propositions of geometry, and above all that of algebra *, and the precession of the equinoxes, afford, says our author, convincing proofs of the depth and acuteness of their genius.

That Archimedes set fire to the Roman fleet at the siege of Syracuse by means of burning-glasses is attested by Diodorus, Lucian, Dion, Zonaras, Galen, Anthemius, Eustathius, and Tzetzes; but Kepler, Naudéus, Descartes, and many others, have treated this piece of history as a mere fable: our author has therefore employed some pains in considering those testimonies; and appeals to the experiments which were made, on the principles of Archimedes, by Father Kircher, and M. De Buffon †, in order to restore to that celebrated mathematician this part, at least, of his disputed glory. He mentions likewise some of his machines of war and other mechanical instruments, his admirable sagacity in discovering the square of the parabola, the properties of spiral lines, the proportion of the sphere to the cylinder, the true principles of statics and hydrostatics, &c. which will be everlasting monuments of the depth of his researches, and the fertility of his invention.

Having likewise recounted some of the mechanical discoveries of Ctesibius, Heron, and other ancient geometricians, our author gives us a short description of Babylon, Ecbatane, and Persipolis, the lake Moeris, the pyramids of Egypt, the Colossus of Rhodes, the bridge at Gard three leagues from Nimes, that of Alcantra upon the Tagus, and other instances of the great and enterprising genius of the ancients; he then presents us with a view of some of their works in miniature, mentioned by A. Gellius, Pliny and Ælian; and attempts to shew, that they had several ways of helping the sight, of strengthening it, and of magnifying small objects; and that in the arts of painting and sculpture, and the science of music, they not only equalled, but even surpassed us.

* The invention of Algebra is attributed to Diophantus, and that of the precession of the equinoxes to Timæus Locrienſis and Hipparchus.

† The burning-glass which M. de Buffon constructed, was composed of 168 little plain mirrors, and produced so considerable a heat, that it set wood in flames at the distance of 209 feet; melted lead at that of 120, and silver at that of 50.

In the last part of this work our author undertakes to prove, that many of the ancients had very just conceptions of God, and the soul; of time, and space; of the creation of matter, of the formation of the world, &c.

He observes, that Dr. Clarke's famous argument *à priori* in proof of the existence of a Deity is to be found in Aristotle *. That Descartes's opinion respecting the souls of brutes, was maintained by Diogenes the Cynic, Proclus, St. Austin, and others; that his ideas of a plenum, space, and extension, were derived from Timæus Locriensis, and Plato. He makes it appear that the principles of Leibnitz, with respect to the perfection of the universe, and the origin of evil, were taken from the ancients; and he endeavours to shew, that many of these old pagans penetrated into the great mystery of original sin.

We have now given a distinct view of this learned work; and flatter ourselves that we have not, in any place, weakened or misrepresented the author's argument; though, for the sake of brevity, we have been obliged to omit the greatest part of those quotations, upon which he founds his decisions. Among all the advocates for the ancients which we have seen, Mr. Duten is the most considerable and the most respectable. He has not, like many others, attempted to influence the judgment of the reader by mere assertions; but he has stated their opinions in their own words: and if in some few instances he has mistaken the sense of the original, by not attending to the context, it is no wonder. In a thousand quotations, it is hardly possible for the most laborious and accurate author to avoid mistakes.

In some places he seems to have adopted fable for truth; and in others we have observed, that, though he is guilty of no material error, he has put a gloss upon the original, and compelled the philosophers to come in, and support his hypothesis, where their sentiments are very ambiguous. We find, however, in the course of this enquiry, abundant reason to admire the depth of their researches, the extent of their knowledge, the greatness of their enterprizes, the assiduity of their application, and the solidity and reasonableness of their conjectures. Yet in their writings we have a melancholy proof of the weakness of the human genius. There is hardly any absurdity which has not been advanced by some of the old philosophers. Innume-

* Vid. Arist. Metaphys. l. 5. c. 5. ad fin. This passage, our author tells us, was pointed out to him by the learned Dr. Sharpe of the Temple.

able instances of this are to be found in Plato, in Aristotle, in Pliny, in *Ælian*, in Diogenes Laertius, in Hippocrates, and in almost every writer of every science. Our author may be said to have collected the gems from the rubbish of antiquity; and to have placed them in the most advantageous light.

II. *Memoirs of Agriculture and other O-Economical Arts.* By Robert Doffie. Vol. I. 2^{vo}. Pr. 5s. Nourie.

IT is a well known truth, that the real strength of every country depends upon its population, and that the genuine basis of a numerous population is agriculture. Trade, however great, is but a secondary source of wealth, and will, if carried too far, destroy the parent which gave it birth; for it will, at once diminish agriculture, and depopulate the country, by annihilating that necessary class of men who cultivate the earth, and who are, of all persons, the fittest, and most inclined to propagate their species.

Happily for us, the practice of agriculture is now greatly encouraged; experiments and improvements are daily made by persons of genius and fortune; societies are formed for the encouragement of arts in general, and of agriculture in particular; and every method which human sagacity can invent, employed to assist and encourage the husbandman in his researches.

But vain, as Mr. Doffie justly observes, are all these labours to cultivate experimental research, or collect information, if a proper channel be wanting to transmit the produce of them to the public; and convey it to those, for whose emolument it was intended.

Without this means, no fruit can be reaped from all those pains. It is to little purpose, that the encouragers of these improvements amass together all the intelligence in the world, if they only bury it in their own records and papers, where it soon falls into oblivion; or confine the effects of it to some particular persons or places, where its narrow influence can be but of little moment. This is, in fact, to waste time and money improvidently, not to say irrationally, in attaining those means of being serviceable to the public, which are not afterwards to be applied to any real end.

With regard to the London Society, the defect of such an opportunity of completing their purposes, is not the consequence, either of ignorance of its efficacy, or inattention to the procuring it; but of unlucky accidents, that have fallen in their way, and frustrated their views as to this point. It was, for

for some years, their declared intention, to have published annually an historical register: in which, the communications procured by their premiums, or made to them by spontaneous correspondents, were to have been given to the world. But several unforeseen difficulties prevented the putting this design in execution; and have, at length, so much evinced it not to be practicable with convenience, that they seem at present to have laid aside all thoughts of it. Some substitutive method of doing the same thing, is, therefore, absolutely necessary to render effectual their proceedings; especially as experience has now shewn, that one of the best ways to advance agriculture, by means of their premiums, is to require not only the matter proposed should be done, but that information should be given also by the claimant, of the manner in which it was done; and of all the attendant circumstances that may conduce to enable others to do the same. The importance of this kind of information is, indeed, so evident, that the Society in a number of instances, offer their medals, which are esteemed the highest reward they can bestow, only for intelligence of the best methods of performance of the matter proposed, verified by experiments, without exacting any other task from the candidate. These are certainly very right measures to procure the desired knowledge: but such knowledge can never be rendered of any material service to the world, till the publication of some proper periodical work furnishes the opportunity of promulgating it for general use. This work should be such, as may be open to receive all the respective communications; and become the known repository of them: in which they may be always found; and to which any, who should have occasion for them, may easily have recourse.

It is to be regretted, as well on the score of the public; as for the sake of the Society itself, which has not, for this reason, acquired the whole honour due to it on many occasions, that no such work has been hitherto established with their concurrence. In default of the publication of their historical register, a monthly periodical collection of essays and letters on agriculture and commercial arts, was set up, without any connection with them, under the name of *Museum rusticum, &c. commerciale*; as a vehicle for all communications of this nature. The favourable reception and support that it met with, manifested the sense which the world entertained of the expedience of such a work: and though it was not, in the earlier part of its duration, supplied with sufficient matter of adequate consequence, yet perhaps few circumstances in the present times have more contributed to create and disseminate the taste for pursuits of this kind, or more assisted to the prosecuting them by the best methods,

methods, than that publication. But some occurrences respecting the economical management of it, and not any neglect or discouragement on the part of the public, occasioned the discontinuance of it above two years ago: and left those, who apply themselves to the study or practice of agriculture, without any means of calling for the aid of instruction to get over the difficulties they may meet with, or of imparting, in a general way, what they believe may be advantageous for others to learn.

The above-mentioned reasons gave rise to a design of setting on foot a work adapted to these views, but more extensive than had been hitherto attempted. In order that the several Societies, particularly that of London, may have an opportunity of giving the world the benefit of their labours; and that the means may be restored, by which private individuals may disclose the result of their experiments, or observations, to the public, or procure intelligence from others, on any points where it may be material to themselves, or their neighbours.

There are some other circumstances relative to modern improvements, that afforded still further inducements to the publishing this work, on account of the national good, to which it may be made subservient. The example of Great Britain and Ireland, has been followed by several other countries on the Continent; and there are now a number of societies and academies in various places, that are instituted on the same system, and follow the same general methods of proceeding, except, that the greatest part publish some kind of memoirs, or journal of their own transactions, or the correspondence of private persons with them on the objects of their pursuit. Most of these works are sent to, or otherwise procured by the Society in London: but the community has hitherto had very little advantage from the contents of them; except that a translation of some selected pieces was published three or four years ago. It is not to be imagined, that the whole contained in these foreign memoirs, or journals, merit notice here, where arts, as well as science, have made a much greater progress towards perfection. But several of the articles in them being communicated by very ingenious and philosophic men, who have applied themselves to experimental examination, as well as abstracted study, they of course sometimes furnish new and important lights. Moreover, notwithstanding we enjoy a superiority in general over other countries, in the improvement of most arts, yet particular places elsewhere possess certain matters of great utility, peculiar to themselves, of which the intelligence has not hitherto reached us, at least not in so full and entire a manner.

manner as to make us practically masters of them. Some of the contents, therefore, of these foreign works are well worthy our attention, both with regard to speculation and practice; since they may entertain us by their novelty, while we profit by their instruction. The extracting, consequently, from time to time, the valuable part of the essays, published by foreign societies and academies, and giving it in our own language, with such comments or illustrations, as may render it more applicable to use with us; cannot fail to have an essential tendency to the improvements we are cultivating.

There is yet another source of information relating to agriculture, that should not escape our notice. It is the reports made from year to year by Mr. Wynne Baker, of the effects of his trials and experiments; which are performed under the protection, and with the support of the Dublin Society; and conducted by him with ingenuity and judgment. Though these reports are published by Mr. Baker in Ireland; yet they come to the hands of very few here; but, by their being inserted in this work, the public may reap the full advantage of them; as they will be thence laid open to all who may wish to peruse them.

These are the present views on which the intention of publishing this work was formed. The Society for the Encouragement of Arts, &c. were properly apprized of the plan of it; and they were pleased to make the following resolution.

June 17th, 1767. Resolved, "That if the proposal for setting on foot a periodical work, under the title of *Memoirs of Agriculture and other OEconomical Arts, &c.* be carried into execution, the Society will occasionally publish in it such pieces relating to agriculture, manufactures, and commerce, as they may think proper to lay before the public. And that liberty be hereby given to specify the sense of this resolution in the title-page and advertisements of the said work, in the following words:—"The Society for the Encouragement of Arts, Manufactures, and Commerce, will occasionally publish in this work, such pieces as they shall think proper to lay before the public."

But, besides the communications which the Society itself may, in consequence of the above resolution, direct to be inserted in this work, it is intended to subjoin to them every other species of information, that may contribute to promote its final views. The earliest account will be presented of all the future premiums, they shall resolve to offer: and such explanations will be added, as may tend to render them most efficacious.

A list

A list will be likewise given, with the same comments, of those which at present stand subject to claims in the next or any succeeding year.

The ample collection which the Society has made of improved machines, as well for other purposes, as those of agriculture, are lost to the public, in a great degree, till a proper account of them be published, in such manner, that those, to whom they may be useful, may have an opportunity of knowing and procuring them. A catalogue of them will be, therefore, given in this work, with such an explanation of their construction and use, as may tend to the introduction of them into general practice; and the best application of them to the purposes for which they are intended.

All other future occurrences respecting the affairs of the Society, proper for the notice of the public, will be likewise related: and such elucidations subjoined, as may render the knowledge of them most serviceable to the world; or advantageous to the interest of the Society itself. By this assistance, the operation of the premiums will be greatly assisted: and the views and transactions of the Society being more generally known, and better comprehended, it will receive a larger share of the due honour and credit, which will undoubtedly conduce to its stability and flourishing state.

The reader will be able, from the preceding extract, to form a proper idea of the design of this work, and of the materials from whence it is intended to be compiled. With respect to the volume now before us, it contains the following articles.

Article I. A list of all the premiums, bounties, &c. relating to agriculture, manufactures, mechanics, chemistry, and trade, given by the Society for the Encouragement of Arts, Manufactures, and Commerce, from its first institution, to the end of the year 1767.

II. An account of all the disbursements for premiums, bounties, economical expences, &c. of the Society for the Encouragement of Arts, Manufactures, and Commerce, from its first institution to the end of the year 1766, with the total of the receipts by subscription, legacies, &c.

III. A brief history of the transactions of the Society for the Encouragement of Arts, Manufactures, and Commerce, with relation to the several objects of invention and improvement, which they have adopted; and the respective success of their proceedings.

IV. Experiments and observations on the Drill and Broad-cast husbandry, and the culture of corn; pulse, turneps, lucerne, sainfoin, burnet, &c. Communicated to the Society for the

Encouragement of Arts, &c. in four letters, by Sir Digby Legard.

'V. Remarks on the comparative profits of the Drill and Broad-cast tillage, as deduced from the account of experiments made in Cumberland by the Rev. Mr. Lowther, and communicated to the Society for the Encouragement of Arts, &c. in 1763; and those made by Sir Digby Legard in Yorkshire, related in the preceding article.

'VI. Account of experiments made to determine the comparative advantages of the Drill and Broad-cast tillage of wheat; communicated by Mr. Matthew Cox, to the Society for the Encouragement of Arts, Manufactures, and Commerce.

'VII. Processes for dying leather red and yellow, as practised in Turkey. Communicated to the Society for the Encouragement of Arts, Manufactures, and Commerce, by Mr. Philippo.

'VIII. Account of the culture, and use in feeding cattle, of the Turnep-cabbage. Communicated by Robert Colvile, Esq; to the Society for the Encouragement of Arts, Manufactures, and Commerce.

'IX. An account of the cultivation of the turnep-rooted cabbage, now first introduced into England, as an article of agriculture, and of its application to, and utility in feeding neat cattle, horses, and sheep; together with a method of destroying the fly in turneps. Communicated to the Society for the Encouragement of Arts, &c. in three letters, by Mr. John Reynolds.

'X. Further observations on the general nature of the turnep-rooted cabbage; and its uses, as well as an esculent plant valuable for the table, as for the pasturage of cattle.

III. *The Fruit-Gardener. Containing the Method of raising Stocks, for multiplying of Fruit-Trees, by budding, grafting, &c. Also, Directions for laying out and managing Fruit-Gardens. To which is added, The Art of training Fruit-Trees to a Wall, in a new, easy, expeditious, and cheap Manner. With a Description of some of the best Kinds of Fruit; and the Characters of the Trees, as to growing and bearing. Being the Result of more than twenty Years Practice, Observation, and Experience. 8vo. Pr. 6s. Nourse.*

THE perusal of books on any of the practical arts, written by persons of learning and experience, gives us real pleasure. Indeed, without the former, the precepts must be delivered in a very disgusting manner; and without the latter, no new information can be expected. The author of the *Treatise* before us seems deficient in neither of these particulars: the many
extracts

extracts and observations he has given us from a variety of authors ancient and modern, sufficiently prove that he is no stranger to literature; and the many new and useful particulars interspersed in his method of raising, multiplying, and managing fruit-trees, demonstrate that he is well versed in the practice of that pleasing art.

In the preface to this performance, we have a concise history of Gardening, interspersed with curious observations on the impropriety of attempting to range the amazing variety of flowers and fruits according to Linnæus's system of botany.

Vegetables, says he, have been the study of the botanists; and the end they have pursued, has been to find them out in a state of nature, and to describe them in such a manner as might distinguish them from one another, and ascertain the kinds whenever they should be found: but the near affinity in the essential parts of many different kinds, soon discovered the uncertainty of this method. Hence, in order to reduce the knowledge of vegetables to a certain science, various methods have been proposed, classes have been appointed, orders instituted, genuses formed, and species determined.

The flowers and seeds have been found to be the least variable parts of plants growing wild; for this reason, they have been of the greatest use to authors, in founding their several systems of botany.

Though we observe uniformity in the productions of nature, yet she may be made to deviate from her ordinary course, in the size, shape, colour, or other properties of her productions. The florists who were prone to the admiration of flowers, raised them from the seed; and after they had transplanted them into a variety of soils, they cultivated them in different manners; and firmly believed, from what they had found in experience, that the flowers might be greatly varied in their figures, in their size, and in their colours. Some flowers of the same kind appeared much more beautiful to them than others; on which they formed their ideas of beauty from the appearance which those made that they liked best. This we may consider as the first attempts of the florist towards forming of taste; but since that time the several kinds have been subjected to certain rules, which have been laid down by this species of virtuoso, in order to direct the judgment of those who would chuse to make proficiency in the study of flowers. Certain proportions have been declared to be essential to the beauty of each particular kind of flowers; and whatever flowers of the kind are wanting in these, are rejected with contempt.

Here then is an art that confounds the botanist; for it is founded on fancy, and its object is the production of artificial

beauties, that take their rise from favouring the powers of nature by means of composts, culture, and situation.

With regard to fruits, he very justly observes, that though fruit trees may very properly be ranked in botany by the similitude of their flowers, yet, as the fruits are the precious rewards of the planter's care, genres that are formed from anything else besides these, must appear to him to be very ill-founded. Tournefort was convinced of this truth, and continued the genera of antiquity, which are evidently founded on nature, as preferable to any artificial ones that could be substituted in their place. Neither has he discovered less knowledge in his doctrine of the species; for the species that he has given are a description of the particular fruit, as they appeared to him, and a careful examination of their several properties, and he has illustrated them by frequent comparisons. And this is, perhaps, the most useful manner that can be fallen upon for the stocking of the planter, who pretends not to study nature in her casual productions; but to possess and propagate the trees that produce the most delicious kinds of fruit in the manner of his art.

In the Introduction, our author has given us the following character of some of the most eminent modern writers on gardening. He has first mentioned Quintinye, who was gardener to Lewis XIV. king of France, and made and planted the curious fruit-garden at Versailles, in his work is truly an original author: he was an accurate observer of nature, and the first judicious writer on the subject of fruit-gardens. As he well understood fruit-trees, with the management of all the different kinds of fruit, his performance much valuable knowledge may be obtained: he also banished many of the prejudices of preceding writers in gardening; and perhaps, it may be asserted of him, that he has more improved the art of managing a fruit-garden, than any other of the profession; and we owe more to his books, than to the books of all other writers on this subject; for his descriptions of fruit are accurate and just, and the characters that he has given of the fruit-trees may be depended on, though some variations will happen in Britain. Stephen Switzer had much practice in England, and his book contains some useful observations, though most of them are to be found in the works of Quintinye. The accounts that he has given of the several kinds of fruit-trees which he put into the collections of fruit trees that were planted under his direction in England, with the characters of some new discovered fruit-trees and fruits, render his book useful.

Mr. Laurence's books on this subject, may prove instructive to some readers; but if we except his stopping-shelters, we meet with nothing that is new or useful of the author's own. Mr. Miller is rather too fond of finding fault, and several of his criticisms are perhaps, but all founded; he also understands but little of the art of pruning fruit-trees, so as to confine them in little moons; and promote their bearing; but from observation and experience he informs us of what he had found in practice, that some kinds of fruit trees may be trained against a wall, so as to bear well, without much pruning, or shortening of the branches. He advises us to train espaliers in a manner similar to that which he directs us to observe in placing of the branches of wall-trees; he has also preferred making espaliers to raising of dwarf-trees, for reasons which I am afraid the reader will find do not hold in experience. He is severe against the ancients, where it is evident that he had either not consulted their works, or did not understand them: at the same time, we find him retaining their prejudices with all the eclat of new discoveries or maxims of his own. We find him in many places an assuming dictator, where he ought to have been a modest proposer. I must at the same time do him the justice to declare, that notwithstanding many obvious faults that are to be found in his Dictionary, it contains as variety of useful knowledge to the intelligent, that is no-where else to be met with.

Mr. James Justice has published a book on fruit trees, in which several new kinds of fruit are described, which may intitle it to be perused by the curious; but flowers seem to be his proper province, and such as chuse to lay out their fortune in purchasing of flower-roots, or spend their lives in admiration of the flowers that they produce, will find him a very proper guide in pursuing such studies.

We now come to the *Treatise itself*, which the author has divided into three books.

In the first book he treats of the situations and soils which are fit for plantations of fruit-trees; introduces some general observations on the kinds of fruit-trees; gives directions for sowing the seeds that produce the different kinds of stocks, and also for planting a nursery; specifies the different methods of propagating all the kinds of fruit-trees; mentions the manner of obtaining varieties; or rather of procuring new species of apple and peach trees; and concludes this division of his work with descriptions of the different methods of budding and grafting. In Book II. he treats of the different kinds of walls, as well as of their aspects and heights, proper for a fruit-garden; of the art of training trees to a wall by wires; of the making, dressing,

dressings, and keeping of borders for wall-trees; and of the distance at which fruit-trees may be planted on walls: then follow directions for planting and heading down wall-trees, and for purchasing and planting of fruit-trees. To these succeeds the method of training and pruning wall and fruit-trees of different growths, both in winter and summer, together with some observations explaining the rise and progress of the art of pruning wall-trees. We are next presented with the manner of preventing and remedying the mischiefs which befall wall-trees; and afterwards with directions for planting, pruning, training, and rearing of espaliers, dwarf-trees, and half-standards. The author then describes the method of labouring and dressing the fruit-borders; mentions the remedies proper for the mischiefs which happen to such fruit-trees as are planted in the open air: and closes his second book with a few general directions for planting orchards.

Book III. contains a particular description of such fruit of each kind, as have appeared to this writer to be the best, after a careful examination; and concludes with pointing out the marks of ripeness, with the manner of gathering and preserving fruit.

We are sorry the limits of our Review will not permit us to give any specimens of this author's manner of treating his subject, and describing the several necessary operations in Gardening: we will, however, venture to recommend his book as plain, practical, sensible, and useful.

IV. Anecdotes of British Topography, or an historical Account of what has been done for illustrating the Topographical Antiquities of Great Britain and Ireland. 4to. Pr. 1l. 1s. T. Payne, &c.

IF this publication contained only a dry recital of the books, papers, pamphlets, prints, drawings, and other requisites, for executing a system of British topography, it would be no more a subject for our Review than the common catalogue of any bookseller. But after carefully perusing this work, we must candidly acknowledge the author's abilities as a critic, as well as an antiquarian. We have had many learned writers who have taken incredible pains on the different branches of antiquities, but have received no accession of reputation from their labours, because all they gave the public were ill judged, uninteresting, collections, in which, for want of critical discernment, their readers were involved in labyrinths of uncertainties, improbabilities, and often impossibilities.

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This author, in the excellent preface prefixed to his work, after exposing the insufficiency of the English writers before the Reformation for composing geographical descriptions of England, pays the tribute of applause to the industrious Leland, whom he justly terms the British Pausanias. Henry VIII. however, who encouraged and patronized him, was not so much in love with learning, as with dissipation. He gave too great a loose to the rage of dissolving and demolishing religious houses, for his antiquary to avail himself of the contents of those repositories, as he might have done under a less furious reformation: his principal works, therefore, are only the outlines and materials of a greater plan, which he enjoyed neither life nor reason to finish; for he was some time before his death in a state of insanity. Leland, as an English antiquary, was succeeded by Camden, who made himself master of the Saxon language, the remains of which he found in the libraries of archbishop Parker and Sir Robert Cotton. He began his collection early in life; for our author says, that he was but little turned of thirty, when he first communicated them to the world. The fame of these two great antiquaries is too universal, and their abilities too generally acknowledged, for us to insist farther upon their character.

In 1590 an Antiquarian Society was formed by some great men; but (says this writer) 'though the silly apprehensions of the timid pedant then on the throne, who must have all wisdom center in himself, checked their meetings, it laid no restraint on their spirit.' This passage is inaccurately expressed, as the timid pedant, king James I. did not succeed to the throne of England till twelve years after 1590. Our author next mentions with proper respect the labours of Dugdale, who published the *Monasticon Anglicanum*, as carrying the palm from those of Mabillon, author of the voluminous *Annales et Abba Ordinis S. Benedicti*, which came into the world under the patronage of the society whose history they contain. The *Monasticon Anglicanum*, (continues he) rescued from the jaws of war and fanaticism, lay at the mercy of booksellers.

This writer seems to be of opinion, that had Dr. Plot lived at this time, he might in part have succeeded in the general plan he had formed to improve the labours of Leland and Camden, by travelling through England and Wales, for promoting learning and trade, by a strict enquiry after all natural and artificial curiosities. He thinks this might have been effected through the encouragement held out by the many societies of this age to the searchers after truth, in every part of the plan, without the credulity of the preceding one. He supposes, that the Italians and the French alone can come in com-

petition with the English in the study of topographical antiquities, and distinguishes very justly between the genius of those people; but upon the whole, he gives the preference to the English. As to the northern nations, he mentions only the names of Wormius and Bartholinus. Perhaps, upon proper enquiry, he might have found other valuable Scandinavian antiquaries. We shall only instance the notes of Stephanus usque, Saxon history, where we meet with a number of good and valuable tonical antiquities, and some of them applicable as the Saxon remains in Great Britain.

Lambard was stimulated to his perambulation of Kent by the labours of Camden; Erdeswicke collected for Staffordshire and Carew wrote the history of Cornwall and Pembroke; which last remains in manuscript. Norden surveyed several counties: Burton undertook Leicestershire. Somner's description of Canterbury does great honour to his learning and industry; but the confusion of the times prevented his executing a survey of Kent, a loss which cannot be sufficiently regretted. Our author proposes Sir William Dugdale's Warwickshire as a model for all works of that kind; but thinks that his imitator Thomas did not equal it in his history of Nottinghamshire. Bishop Tanner, who was undoubtedly an excellent antiquary, did not live to finish an account of Wiltshire, Sir Harry Spelman's description of Norfolk, and Wright's of Rutlandshire were mere out-lines. Randall Catherall collected for Oxfordshire, 1625; Silas Taylor for Herefordshire, 1645; but we are at a loss where to find their papers. Ashmole began collecting for Berkshire in 1667; and Aubrey perambulated Surrey in 1673.

Dr. Salmon's edition of Sir Henry Chauncey's history of Hertfordshire in the beginning of this century is valuable for its account of property; and Dr. Bateley enlarged Somner's history of Canterbury. The survey of Gloucestershire was made by Sir Robert Atkins; but we are promised a new history of that county by a bookseller of Gloucester.

Rifdon's meagre survey (says our author) of Devon was compiled about the same time. Mr. Bridges had been long employed about Northamptonshire, but died before he could arrange his materials. Sir Thomas Cave has taken up the survey thereof, and we are impatient to receive the result with the valuable draughts. Several descriptions of other counties left unfinished by their authors, found a patron and publisher in Dr. Rawlinson. Among these I reckon Ashmole's Berkshire and Aubrey's Surrey and the flimsy incorrect compilations for the cathedrals of Rochester, Chichester, Worcester, Litchfield, and Salisbury. At this time too it was the fashion to enter into other men's labours; Dr. Harris compiled his history

history of Kent by so from all the former accounts of it, and his own perambulation; but without much judgment or skill in the use or arrangement of his imperfect designs. Mr. Peck having put together in a most uncouth stile and method, "Antiquarian annals" of Stamford, proposed 1729 setting about a history of Leicesters and Rutland shires, which failed of encouragement, and upon his death fell to the ground. In 1732 came out a slight survey of Dorsetshire by Mr. Coker, which Mr. Harkness with proper encouragement will certainly improve. At the same time N. Salmon, as his last wish to live, set about a survey of Essex, and to the collections made by others, added his own industry and conjectures. However extravagant these last may appear, I am sorry to be obliged to say his unfinished account of this county, of which so much might be said, is the best yet extant. The neighbouring county of Norfolk was next attended to, and had Mr. Blomefield lived, we might have seen a valuable work. But, as if by the fatality attending antiquarian collectors, particular efforts on the history of single counties have dropt into the graves of their intended authors. Dr. Borlase in his Natural History and Antiquities of Cornwall has shewn, by an example yet unimitated, how both these subjects may be treated with accuracy and elegance; and, perhaps a single instance, is preparing a 2d edition of the latter work with considerable improvements.

Of the forty counties of England, eighteen have found no antiquary hardy enough to attempt their general illustration. Bedfordshire, Shropshire, and Sussex, still want the very rudiments of geographical and historical descriptions. Only one hundred in Bucks has been described. Blomefield's *Collectanea Cantabrigiense*, any more than Laker's MS. are only church notes in a few parishes in Cambridgehire. George Smith, Esq; of Cumberland took some pains about the antiquities of that northern county; but if I am not misinformed, he has been dead eight years. A prelliminary discourse to a natural history of Derbyshire remains in Allinmole's Museum; and Dr. Leigh's is now much better. Dr. Smith's and Dr. Hunter's valuable collections for the history of Durham are yet withheld from the public; and Mr. Spearman's intention proved abortive. Want of materials must not be complained of there. Much might be said of Hampshire, and of Winchester, more than the two good, but short, printed accounts afford. As to Huntingdonshire, no steps have been taken towards illustrating it since Sir Robert Cotton, its brightest ornament, declined the pursuit. We are quite unacquainted with Lancashire. Dr. Stukeley gave us all the information about the county of Lincoln that was consistent with his other engagements, and this for the extent

of it was more than we could get from Peck or Delapryme, whose inquiries were confined to a particular town or two, and failed of their due perfection. London has engrossed all concern about the county of Middlesex. The design of Dr. Rawlinson for illustrating Oxford city and county, which he recommended by his last will to the university, remains unexecuted. Sir Simon D'Ewes is said to have collected for Suffolk; but all that remains to this purpose in the Harleian Library is principally in the law way. Something in Dodsworth's MSS. vol. xxxviii. E. 39, quoted by bp. Kennet in his life of Somner, p. 41, probably led bp. Nicholson to seek for more information in the Bodleian library; but he was disappointed: and if what he says of three volumes of collections for Essex by the same antiquary, in the Herald's office, be not as great a mistake, Mr. Morant has made no use of them. Many attempts have been made towards a description of Somersetshire, that fund of Roman and British antiquities, but without success. All that has been done for Worcestershire is confined to the capital. Monmouthshire continues in the same obscurity as Wales; of which it once made a part. There remain in MSS. Mr. Machel's collections for Westmoreland, bp. Nicholson's for Northumberland, archdeacon Todd's for Cumberland, Mr. Dodsworth's and Dr. Johnston's for Yorkshire, Taylor's, Bromes', and Hill's for Herefordshire.

We have thought proper to give this account of the English antiquaries who have published or written histories of counties, because it may be serviceable in forming the collection of any gentleman who is desirous of topographical informations of that kind, and who is not possessed of the work before us. Innumerable are the descriptions which have been published of English cities and towns. Stowe, who was contemporary with Camden, began with the metropolis; and the most ordinary readers are well informed of the subsequent publications upon the same city. We cannot follow our author through all the variety of such writers. Oxford has met with an antiquary (we suppose Anthony Wood), if the prejudices of his historiographer are to be admitted for an authentic history of its members. We must here ask pardon of this writer, in saying we do not clearly apprehend the relation which mere biography has to the subject of topographical antiquities.

Inigo Jones's attempt to reduce Stonehenge to Roman measures, and Dr. Charlton's to render it Danish, naturally take the lead in the descriptions of particular monuments. After mentioning several writers of the same kind, he proceeds to Dr. Stukeley, who has been dead but a few years, and whom he commends for his descriptions of monuments, and for throw-

ing as much light upon the Druidical æra as it is capable of receiving. Tho' the doctor is a favourite antiquarian with this writer, who seems not to be insensible of his peculiarities, yet we are inclined to believe, that his descriptive, were his chief, talents as an antiquary. He is generally romantic and fanciful in his applications, and we cannot help holding for apocryphal a great part of his druidical knowledge*. We agree with this author, however, that the recovery of many British antiquities is owing to him, and that his drawings may be of great use to writers of more judgment and a less lively imagination.

Camden, who is far more valuable as a topographer than as an historian, or critic, or, with this gentleman's leave, even as an antiquary, was greatly indebted for the favourable reception his works met with to the labours and friendship of his contemporaries. Our author particularly mentions Doctor Talbot, who was a great collector, and wrote a few notes on the Itinerary of Antoninus. The famous Sir Robert Cotton was Camden's patron and companion in his researches. Sir Philip Sidney encouraged him in his studies. He dedicated his Britannia to the great Lord Burleigh; and if we are to believe him in his elegant Latin vindication of himself from the attack of Brooke, the York herald, queen Elizabeth made him Clarencieux without his either soliciting or dreaming of such a preferment: "*quem (says he) in quidam sompniavit, nec vel precibus emi.*" But it is certain, from Camden's admitting, into a posterior edition of his Bri-

* The late Mr. Pine, the engraver and herald, who was a very sensible man, used to relate a fact which shewed Dr. Stukeley's character as an antiquary. As the Doctor and some other curious persons, among whom was Mr. Pine, were visiting certain antiquities in Hertfordshire, they came to a place called Cæsar's Stile, situated on the brow of an eminence. No sooner was the place named, than the Doctor stopped all of a sudden, and after an attentive survey of the neighbouring ground, pronounced it directly to be the scite of a fortified pass, which Cæsar had left behind him in his march from Cowey Stakes to Verulam. Some of the company demurring at this opinion, a debate arose; and an aged labouring man coming up, the Doctor asked him with great confidence, whether that was not called Cæsar's Stile? "Ay, master (said the old man) that it is; I have good reason to know it, for many a day did I work upon it for old Bob Cæsar, rest his soul. He lived in yonder farm, and a sad road it was before he made this stile."

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rannia many corrections from Brooke, and yet treating him with contempt, the former gave no great specimen of that candour which his admirers have so much affected to meet. Other instances of the same kind may be produced from the writings of Camden.

Saxton shared with Camden the patronage of Lord Burleigh; but we know not why our author distinguishes that nobleman with the epithet of *Manifest*. Saxton took from Camden the first hint of map-making. He published the maps of several counties, and was followed by Norden, and the latter was by Speed. Every one knows to what perfection succeeding geographers have brought the maps of the English counties.

This writer places Sir William Dugdale at the head of the ecclesiastical topographers, or the surveyors of churches and religious houses, their structures and monuments. Hollar the engraver preserved every part of the old cathedral of St. Paul's; and Sir William was happy enough to take the survey of other cathedrals before the breaking out of the Civil War under Charles I. which despoiled them of their wealth and honours. Our author, after this, mentions several other writers of ecclesiastical topography, but some of them with no great approbation.

Heraldical visitations are next mentioned, as beginning about the middle of the sixteenth century; and here this writer remarks that we affect to put a contempt upon the college of arms. "The spirit of chivalry (says he) so fertile of generous and honourable achievements, maintained itself not a little by the distinctions of rolls and family bearings: these were made at once the guerdons of valour, and the guardians of property." These reflections come very properly from the pen of an antiquary; but we do not think them highly applicable to our country which has arrived at the highest pitch of wealth and power by agriculture, manufactures, and commerce, and when the fluctuation of property is the great promoter of the most difficult and dangerous achievements. We scarcely believe, however, that the College of Arms is fallen into contempt; and it is easy to foresee, from some late transactions, that the great English families who possess evidences of their antiquity, will find themselves under some sort of a necessity of ascertaining the channels through which their blood has run. Royal creations, it is true, may equal ranks, or settle precedency; but it will be difficult to persuade an English nobleman or gentleman of an old family, that he does not derive some lustre from his ancestry. We may carry this argument farther by maintaining that

that a generous mind will endeavour to merit his family honours, by reflecting back the dignity he receives from his fore-fathers.

Our ingenious author next treats of the progress that natural history, which he says, *flourished in these kingdoms in the sixteenth century, has made in England.* As this is a study, which falls under a particular head of topography, and has only an occasional connection with antiquity, we shall leave the subject to naturalists. Upon the whole, according to this writer's account, it does not seem to have been very successfully pursued in England.

We are next introduced to a general view of the Welch, the Scotch, and the Irish antiquities. Those of Wales have scarcely done any thing in this way; and Rowland, of whom, as an antiquary, we have * already given a high character, charges his countrymen with such an indifference to their antiquities, that unless the English, when they invaded their country, had carried off their monuments, they would have been lost or neglected. Edward Lloyd took a deal of pains about the Welch antiquities; but his valuable collections are dispersed, it is to be feared, beyond discovery. Sir Robert Gordon of Straloch, David Buchanan, Sir Robert Sibbald, commissary Maule, who wrote, in the beginning of the last century, and Alexander Gordon, are mentioned as the Scotch antiquaries of later times. Captain Sker, published engravings of some of the principal towns, castles, and ruins in Scotland. We do not, however, find that any of those gentlemen, Gordon excepted, who wrote the *Itinerarium Septentrionale*, ever published a complete work. We are surprised to find no mention made by this writer of the two incomparably best antiquaries Scotland ever produced. The first is Ruddiman, who published *Anderson's Selectus*, and enriched it with a topographical table, and many accurate observations upon the Scotch antiquities of all kinds. The next is Dr. Macpherson, author of *Observations on the Origin of the Caledonians*, of which we have given an account in a former volume †. It contains by far the best description of the monumental antiquities, Druidical temples, cairns, tombs, and Norwegian towers, to be found in the western isles, and other parts of Scotland, that has ever yet been published. This, or *perhaps*, may be occasioned by Mr. Macpherson's work appearing only towards the end of last year, and too late to be taken notice of by our author. As to the history of Ireland, a more laudable spirit has appeared (says this writer) inspired by the great antiquary, Sir James Ware, cultivated by Petry and Molyneux, and improved,

* See Vol. xxii. p. 6.

† Vol. xxv. p. 22.

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though not to the utmost by the Society at Dublin, instituted to promote the interest of their country with the knowledge of its antiquities.—After some general observations upon ancient forts, castles, and camps, our author regrets the little regard hitherto paid to Gothic architecture. But we know not how he can rank Stonehenge as a specimen of its simplest state. His observations on this subject are accurate and instructive, as well as those upon brick buildings both in England and abroad. The remainder of his preface consists of a detail of the more detached pieces for composing a system of British topography, and he concludes it with the following ideas of his work.

The present attempt pretends to supply the omissions of preceding ones, to inform the curious what lights have from time to time been thrown on the topographical antiquities of the three kingdoms, and to rescue them and their authors from oblivion. Perfect it cannot be while the number of such pieces is daily increasing. It will have obtained one of its ends, if, while it brings to light intentions of illustrating this department, it does not barely tell posterity they miscarried for want of patronage. The plan is partly the same with that of the *English Topographer*. No pieces are registered that do not relate in a manner strictly local to the topography of each county. *Domesday* is the history of one æra of geography and property among us. *Visitations* illustrate in a minuter detail the succession and rights of the several families. *Essays in natural history* are another branch of topography. The general survey and history of counties, and particular accounts of towns, monuments, or occurrences follow these. Views and maps are such interesting representations, and we are so sensible what we have lost by the want of them in earlier ages, that while the curious are induced to preserve them, future artists will be encouraged to execute them. What other articles have found a place here, have the same claim—that they may possibly be referred to a general description of each county—Accounts of witchcraft are inserted after the example of Dr. Rawlinson, and because it is a part of the curiosity of this age to hunt after such monuments of the credulity of the last.

Curiosity to visit as much of my native country as I had opportunity, excited a desire to know all that related to its topographical antiquities. The scarcity of descriptions by the pen or pencil soon appeared not so great as former lists represented it. A diligent enquiry after every article of this kind, which some notwithstanding have escaped, produced the catalogue I now present to those whose pursuits are congenial to my own.—If a catalogue of the authors or artists of Great Britain be interesting to their countrymen, some account of those who have traced

traced its topographical antiquities to their source may not be unworthy their notice. We are naturally inclined to think what is of importance to ourselves deserves to be accounted so to others. These anecdotes have informed and amused the collector:—if they only amuse the readers I shall not be absolutely condemned;—if they inform them, my passion for British antiquities becomes a zeal to serve the public.

The body of the work itself opens with an accurate dissertation upon the Roman geography of Britain; but it would be injuring the whole to give any partial quotation from it. The authors who have wrote general descriptions of England, next follow. The last mentioned by this writer is Fuller's Worthies of England; and we are somewhat surprised to find in the course of this work, so little mention made of that learned, but entertaining, writer. Something valuable is discoverable even in his confusions and gossiping-stories. We must applaud our author's industry in the catalogue he has furnished out of later general descriptions of England, though we deem many of them to be scarcely worth mentioning, and as no better than catch-penises of book-sellers. Charts and maps of England next fall under his more particular cognizance than they did in the preface. His account of English views ought to be read by all who are fond of making such collections, if they wish to be guarded from impositions. An account of the ecclesiastical topography and natural history follows; and then he proceeds to his topographical antiquities of every county in alphabetical order.

Berkshire, accordingly, takes the lead; and our author, not contented with the topographical description of Windsor, and its magnificence, mentions Mr. Pope's Windsor Forest, Sir John Denham's Cooper's Hill, and other poetical compositions, with their translations, all which might more properly claim a place in the topography of Parnassus.

The account of Cambridgeshire is very satisfactory as to that learned university; but we are here entertained not only with the poetry but the music of the place; neither can we see the propriety of introducing into a topographical description the dispute between the bishop of Ely and Dr. Bentley.

Cornwall owes great obligations to its topographers and natural historians; and, in short, every county presents us with some particulars which are curious and uncommon.

We have in Hertfordshire a deduction of the case of witchcraft in the person of Jane Wenham, who was tried at the assizes at Hertford before Mr. Justice Powell, where she was found guilty of felony and witchcraft, and received sentence of death for the same, so late as the year 1712.

Kent is a fertile field of topographical curiosities, and appears by our author to have been cultivated to the utmost.

Lancashire, where so many topographical improvements by inland navigations are now carrying on, gives us fresh, and still more horrid discoveries of witchcraft.

Our author has divided Middlesex into three partitions, containing accounts of the county, Westminster, and London. The reader may perhaps be pleased with the following anecdotes of the latter.

* The earliest account of this city was wrote in Latin by William Fitz-Stephens, native thereof and monk of Canterbury, who died 1191, intituled "*Descriptio nobilissimæ civitatis Londoniæ*;" a translation of it was inserted in the folio editions of Stowe's survey, and the original in the 4to. ones: but since re-published, with observations and notes, at the end of Leland's Itinerary, vol. viii. from a more correct MS. on vellum given by Dr. Marshall to Hearne, and the only one he ever saw. Robert Bale, recorder of London 1461, compiled a large account of its history and antiquities; but of his pieces, which were long preserved in the city library or archives, only the titles have come down to us, Alderman Fabian's Annals of London have shared the same fate, unless we suppose with bp. Nicholson that they are incorporated into his printed Chronicle. Bagford persuades himself Leland wrote a particular account of London, now lost, though it does not appear in the list of his works: he thinks Stow was greatly beholden to it without acknowledgment. That honest industrious taylor, who "seeing the confused order of our late English chronicles, and the ignorant handling of ancient affaires, leaving his owne peculiar ganes, consecrated himself to the searche of our famous antiquities," was the first that attempted a regular and particular description of this city. He began his studies with his Annals about 1560, for which he travelled over the kingdom on foot, perusing and purchasing innumerable papers just before dispersed out of the monastic libraries, and sold for pennyworths. When he had almost ruined himself he found an especial benefactor in abp. Parker. But pecuniary difficulties were not all he had to struggle with: his antiquarian collections and his younger brother's villainy brought his life into danger on a pretence of religion. His summary of the chronicles of England was first published 1565, frequently reprinted, abridged, and continued to 1628. His larger chronicle or annals, of which he printed only an abstract, leaving the intire work fitted for the press, passed into Sir Simond D'Ewe's hands, but seems to have been since lost. His curious and valuable account of this city, which cost him many years of close application, of which he spent eight in searching

out ancient records relative to the subject, was first printed under the title of "A survey of London, containyng the original, antiquity, increase, moderne estate, and description of that citie; written in the year 1598, By John Stowe, citizen of London: also an apologie (or defence) against the opinion of some men, concerning that citie, the greatnesse thereof; with an appendix, containing in Latine, Libellum de situ & nobilitate Londini, written by William Fitz-Stephen in the reign of Henry the Second. Lond. 1598." 4to. A second edition came out in the author's life-time 1603. 4to. in which he intended large improvements, but was prevented by his own ill health and the death of his able friend John Dalton, Esq; from inserting any, except a few additions about the civil government of the city out of his own learned storehouse. Stow survived this edition but two years. The city and nation he had immortalized neglected him. James I. indeed granted him a brief or licence, authorizing him or his deputy to receive at the church doors the benevolence of well-disposed people, in recompence of his painful labours, and for encouragement to the like: but he died of poverty, the gout, and stone, in his 80th year, 1605, and was buried at his parish church of St. Andrew Under-shaft, where his widow erected a monument.

[To be continued, and concluded in our next.]

V. *Letters concerning the present State of the French Nation, Containing a comprehensive View of the Political State; Agriculture, Trade and Commerce, Revenues, Military Power, Government, Ranks of the People, Manners, Laws, fine Arts and Artists, Theatre, Literature, and Writers: with a complete Comparison between France and Great Britain, in respect of Extent, Fertility; Situation, Populousness, Capital, Government, Laws, Agriculture, Manufactures, Commerce, General Wealth, Public Credit, Revenues, Army, Navy, Colonies, General Prosperity and Power, Architecture, Painting, Sculpture, Engraving, Music, Literature, Academies, Societies, &c. &c. &c.* 8vo. Pp. 611. Nicoll.

THE unhappy altercations between Great Britain and some of her colonies; the amazing pressure of her public debts; the late disturbances which have happened in or near the capital of England, and a variety of less important incidents, naturally encourage the enemies of Great Britain to publications tending, like the present, to magnify the power of France, both internal and external; to the most formidable appearance, and to diminish that of Great Britain almost to insignificance. Men of sense in both kingdoms know the falsehood and futility

of such representations; but there is in England an intermediate order of mankind, known to no other nation that exists, or ever did exist, upon whom impositions of this kind make great impression; we mean those whose sole knowledge in business is confined to the rise and fall of public credit. This species of men are extremely jealous of every thing which can affect our funds; and their extreme caution has more than once, within these few years, been attended with disagreeable consequences, that have but too well served the purposes of all our rivals in trade and power.——But to proceed in our review.

The work before us is very unequally composed, and appears to be supplied from different sources; some deep, some shallow, some clear, and some muddy. Our author, or rather compiler, begins his detail from the commencement of Lewis XIV's. reign. He thinks that Colbert's extravagant encouragement of manufactures frequently introduced famine into France. This paradox would be unintelligible to an honest English farmer or manufacturer, who have no ideas of their having separate interests. The prosperity of the manufacturers undoubtedly enable them to pay the better price to the farmers. It might have, perhaps, been otherwise under the despotical reign of Lewis XIV. but we scarcely think it could tend to the interest of any government, be it ever so arbitrary, to load agriculture with taxes, as this writer says Colbert did, in order to promote manufactures.

Our author, through the whole of his work, endeavours to convey to the reader an idea, that if France, under the reigns of Lewis XIV. and XV. did not attain to universal monarchy, she failed not through any defect of internal power or riches, but the mistaken measures of her ministers. This is an insinuation of which the French are excessively fond, because it flatters their national vanity by implying, that as soon as they have an able and an upright ministry, they may be the masters of Europe. But that we may not seem to caricature even gasconades, let us take this gentleman's own words. Speaking of France under the administrations of Colbert and Louvois, 'It must (says he) be confessed that there was at the bottom of all the show——and I may even say reality of power, an instability which to a penetrating eye must have doubted no certainty of success, and this merely from Mr Colbert's extravagant encouragement of manufactures of all kinds, at the expense of agriculture; this circumstance was of infinite importance and attended with such remarkable consequences, that I am amazed it was not in that age remarked as exceeding bad politics. It would take up too much room to particularize every hardship thrown on the husbandman to enable the manu-

facturer to work cheap: excessively severe taxes were laid on him, and him alone, in some cases; and all exportation of his products forbid under very severe penalties, that the price of provisions might be kept low at home. As great a politician as M. Colbert was, his measures were attended with an effect the very contrary of what he expected, for the prices of every thing became extremely fluctuating, which is very pernicious—and famine itself visited the kingdom frequently. This was quite a balance to that power which became so formidable to Europe.

The daring spirit of insolent presumption, likewise, which infested the all-powerful Louvois, and the ambitious temper of Lewis XIV. so open to all the suggestions of his ministry, hurried him into measures as ruinous to his own power, as pernicious to the then welfare of Europe. I say the welfare of that time; for as to the present and succeeding ages, the headstrong and impolitic conduct of France, became the surest and most certain means of clipping those soaring pinions, whose every flutter denounced pernicious attacks on all her neighbours.

It is inconceivable what might have been the consequences of a prudent foresight, a political quietness, and a watchful eye to his true interests in Lewis XIV. after the peace of Nimeguen: from that period to the duke of Anjou's being declared king of Spain were two and twenty years. Let us suppose he had employed this precious time in improving his kingdom, even on his former plan—in increasing her trade, planting colonies—encouraging manufactures—disciplining his numerous troops, laying the foundation of resources in the time of a future war—bringing his finances into perfect order—fortifying his kingdom—and lastly, using unbounded means to encrease and strengthen his navy. Had he employed these twenty-two years in such business—had he even been profuse in expensive pleasures and buildings at home, as such money would only have circulated amongst his own subjects, his taste in those affairs need not have been an obstruction to his great designs. One may reasonably apprehend that the effect of such a conduct would be no other than taking possession in his own name of the whole Spanish monarchy.

Ready at a moment's warning for the looked-for event, he would have executed his purpose in its full extent, before a single potentate in Europe would have been in a condition by any means to have opposed his will. French industry working on Spanish materials, would presently have endangered the liberties of Europe. If France, notwithstanding the most absurd and ridiculous conduct after the treaty of Nimeguen—in spite of every untoward circumstance, could for so many years oppose half Europe in alliance against her—bring such vast armies into

the field, and at last carry her point, what would she not have been able to perform, after a two and twenty years preparation, with the whole Spanish monarchy in her hands! There would have been fifty times the probability of her adding fresh kingdoms to her provinces, than of the allies wresting one from her.

When Lewis XIV. says M. de Boulainvilliers, fixed his attention to commerce, his kingdom contained from seventeen to eighteen millions of inhabitants, and consisted of 145,000,000 of acres of land. What a spectacle! With these two materials of power, Peter the Great would have rendered himself master of Europe: Cromwell would have enslaved the universe.

Our author, with a true French spirit, attributes the ruin of the prospects of Lewis XIV. to the Succession War, undertaken to place his grandson on the throne of Spain. He places nothing to the credit of the victories obtained by the English under the great duke of Marlborough, and nothing to the ruin of their marine at the battle of La Hogue, which preceded the Spanish succession. He makes no allowances for the prodigious advantages Lewis XIV. had over the confederacy against him, powerful as it was;—the house of Austria under Leopold and Joseph, having a system of interest in Hungary and Italy to pursue, incompatible not only with the grand alliance, but with the succession of Charles VI. the one's son, and the other's brother, to the crown of Spain. No mention is made of the German and Dutch deficiencies in their contingents of men and money, which threw the weight of the war almost entirely upon Great Britain, then torn with such domestic factions, as made the peace of Utrecht in some measure necessary. In short, the Succession War was so far from being a detriment to, that it was the chief support of, France, who brought home the Spanish treasures in her own ships, and applied them to her own purposes. The arms of Britain humbled France; the failures of her allies in their engagements relieved her, when the peace of Utrecht was concluded.

This writer proceeds in the same artful, illusory stile, in describing the events of the two last wars. He recapitulates in a flattering manner the wrong steps her ministers took, but he represents her as being of the polypus kind:—Cut her into twenty pieces, they instantly rejoin each other, and then she is as brisk as ever.—Let not the reader take our words, but those of the author.

But the peace of Forty eight comes; a most fortunate event to the wretched state of that kingdom. She immediately, with the utmost diligence, applies herself to the re-establishment of her trade—her manufactures, agriculture, and finances. A kingdom

kingdom of such extent, and abounding so much in commodities of various kinds, recruits speedily—France indeed recruits her losses of war so quick that her government is deceived at the appearance, and because the nation is in a flourishing way, is too ready to conclude it able to support a fresh war. At the period of which I am speaking, she, with great expedition, renewed her marine—put her finances in tolerable order—and by the force of an extensive and advantageous commerce, presently appeared with lustre in the eyes of her neighbours. Thus situated, her all depended once more on the abilities of her governors: low as she had been reduced, it was beyond all doubt within the management of her ministry, to render her again a most formidable power, and on foundations of no inconsiderable stability: this, however, was a business which required no short time; but all the patience and dexterity of the regent. I may say patience alone: for let but the kingdom of itself have time sufficient to recruit, and her real power will be perpetually on the increase.

—Well—the then ministers are mauled for their countrymen's bad success during the late war: we cannot, for our own parts, see with what justice; for it is plain from the most undoubted facts, that we carried on the war in America, and both the Indies, under most amazing disadvantages; and it is evident, that had we not been coupled with German allies, and under a German general, we must have been equally successful in Europe; witness the battle of Minden, when seven thousand of his Britannic majesty's subjects defeated seventy thousand of the best troops that ever France sent to the field, and commanded by a French marshal.—Dares our author deny this to be a fact?—

The subsequent reflections upon the impolitic conduct of England, and the possible event of a future war, are all picked up from our party pamphlets, and are below animadversion.

The second letter in this performance gives us a detail of the methods pursued by France for the improvement of agriculture, which he represents at this time as being in a most flourishing state. 'There is (says he) no country in the world more happily situated, for a vigorous cultivation of the earth, than France. The climate is mild and temperate, the soil scarce any where barren—and the situation between two seas, gives her a million of advantages in the articles of commerce, which are an immediate assistance to husbandry. It must however be confessed, that this art has not met with that attention in France, the real importance of it deserves. We shall not enter into any detail of the agricultural improvements in France, which this writer so highly extols; and if they are founded in truth,

we shall agree with him, that England must severely feel the rivalship of the French.

The third letter treats of the trade and commerce of France, which we hope he exaggerates beyond measure. Speaking of the French captures in the beginning of the late war: "However ruinous," (says he) "such periods may be to the trade of France, it will, nevertheless, constantly renew itself, while she is possessed of such valuable colonies: it is the circulation occasioned by these which so greatly invigorates even her European trade and her manufactures. The English rendered themselves masters of the great sources of the commerce of France, when they conquered Cape Breton, and the sugar islands. But that people, who know so well how to conquer, know not how to negotiate: had they been governed by ministers, at the peace, who were able and determined to be guided by the true interests of the country, they would never have restored to France the sugar islands, nor yielded to her the least share of the Newfoundland fishery. These colonies are of so genuine and sterling a value, that a vast and important commerce is the immediate consequence of their possession: and we may judge from hence, that the trade of France will again speedily be restored, since there are no changes in her commercial affairs that can prevent such a natural effect from taking place, as to the loss of Canada. I touch question, whether it ought to be called a loss? In a commercial sense, I am clear, it cannot." *But even now, &c.*

We cannot mispend our reader's time, and misapply our page, to this writer's romantic accounts of the French trade. He tells us, that the article of sugar alone amounts to three millions sterling a year; exclusive of the home consumption; and that this sum, large as it is, is considerably under the truth. He says, that the French in Newfoundland at present carry on a fishery as great as ever, and will even exceed their former one, as soon as their merchants at home are a little better recovered from the losses of the war, and the number of their ships are more increased." That the reader may be at no loss to guess at the profit the French have by their Newfoundland fishery, our author informs us, that it amounts to thirteen hundred thousand pounds sterling a year. The likerodomantade strain runs through his account of the French African trade, which he represents as a ready consumption for all French commodities, and even some manufactures which would scarcely find a market elsewhere. Tho' we do not pretend to have any practical knowledge of commerce, yet we can easily see by these authorities which this writer quotes (when he does quote any) that his calculations are extremely fallible. That he writes after the Postlethwayt, who translated Savary's Dictionary, and whose

additions

additions to that work are generally built on French foundations; that he supposes the African trade to be the same now as it was a hundred years ago; and, in short, that all the facts he advances upon printed authorities have no existence in real truth.

Our author's representations of the present state of the French East India trade is still more alarming. On the conclusion (says he) of the peace of Fontainebleau in 1763, which restored to the French the conquests made by the English, the company, it is supposed, under the direction of the ministry, set immediately about a full renovation of their trade. Proper and judicious directors were sent over to the Indies, to re-establish order in their affairs—to restore all things to their former footing—and particularly, so to renew and improve the foundations of Pondicherry, as to put it entirely out of all fear from any future attacks. And in these important pursuits have the company been engaged, from the peace, to the last advices received from the Indies. Their ships have lately sailed with tolerable exactness, and the trade in general is on a good footing, giving many signs of once more becoming considerable.

The possession entire of the islands of Madagascar, France and Bourbon, and the spirit with which they prosecute their settlements on them, will tend most powerfully to re-establish the company's trade in full vigour. In speaking of the French East India commerce it has been very common to reckon Pondicherry and the Bengal trade all that is valuable in the Indies; but this has proceeded from an ignorance of the importance of these islands; and as the voluminous work, from which I have chiefly taken the preceding account of the French India company, cannot possibly be in many hands, I shall take the same freedom with it, in regard to these islands, and lay before you, in as short a compass as possible, what is most worthy of observation in them.

Mercantile people best know how far the representations consist with the well known transactions relating to this trade. All we shall say upon the subject is, that if we are not mistaken, every authority this author has quoted to support what he advances, was published before the peace of 1763, and therefore cannot apply to the present times.

The fourth letter relates to the revenues of France, which, if we can rightly understand his puzzling terms, and discover between his sterling pounds and French livres, amounts in English money to two millions sterling clear, more than the revenue of England. We ought, however, to have observed, that by the writer's reasonings (and he certainly is well founded in facts) a French king's income is equal to the

property of his subjects, whenever he has a mind; as in the late war, to become bankrupt, and to make his demands upon their loyalty for further supplies.

We shall not enter upon this author's calculation of the French king's expences upon the military and marine power of his crown. It is sufficient to say, that, according to him, France is already, or very soon will be equal, if not superior to England by sea. The calculations upon which he proceeds, if authentic, (as he would insinuate they are) must have been furnished with no favourable view to Great Britain. If they are otherwise, they are undeserving the attention of the public.

The sixth letter treats of the French government, people, manners and laws; the seventh, of the fine arts and theatres. We find nothing new said on those subjects, except the prodigious exaggerations thrown in by the author, who has swelled his work with common-place catalogues of sculptors, painters, engravers, and the like, which are almost of as much use to an English reader, as the list of last year's running horses at Newmarket, or, rather, the characters which jockies give to their own cattle which they want to sell. The eighth chapter contains the like consequential catalogues of French poets and learned men; and the ninth contains a comparison between France and England, upon every article of domestic improvement, power, and policy.

We acknowledge that in wading through the preceding part of this work, we comforted ourselves with the thoughts of finding something in this letter which would have indemnified us for our pains. France still holds the superiority, and the letter itself deserves the name of a contrast rather than a comparison. It is true, that in a few paltry particulars, which never can affect the power or internal policy of either nation, the author sometimes admits an equality, nay, a superiority of the English; but the veil is flimsy, and the features behind it are easily discernible. An Englishman of genius, or true learning, would blush at the praise assigned him by this writer, who never pays him a compliment except upon wrong principles; and who is so totally uninformed in his subject, that he seems to have got by rote the stamens of a few, and those but a very few, English writers.

To conclude, this author's partiality to France is, we think, too glaring to impose upon the most ignorant reader. If he is not a mere tool of that government, and employed by them in this publication, we must be of opinion that he is a very injudicious writer, because, as we have hinted in the beginning of this article, his labours must have a very disagreeable effect upon the public credit of England.

VI. *Two Grammatical Essays. First, on a Barbarism in the English Language, in a Letter to Dr. S——. Second, on the Usefulness and Necessity of Grammatical Knowledge, in order to a Right Interpretation of the Scriptures.* 8vo. Pr. 1s. Bathurst.

BY use and familiarity, we seem to be reconciled to many expressions, which, in reality, are barbarous and ungrammatical. In a former Number*, we have taken notice of some exceptionable phrases; and this writer has pointed out another, viz. *I had rather*. This he examines minutely and critically, and concludes, that it is an absurdity, not capable of any grammatical construction. He supposes, that it was at first, *I would rather*; that for shortness of speaking and writing, and the convenience of metre, it was turned into *I had rather*; and that afterwards, some ignorant authors, and from them some ignorant printers, transformed *P* into *I had*, the former being the abbreviation of *I had*, as well as *I would*. He observes, that a similar expression, viz. *Phad as I live*, is equally barbarous; and that, in these cases, we should say, *I would*, instead of *I had*. It is, he says, worth our observation, that to other adverbs of the same import with *Live* or *rather*, we constantly join the word *would*; *would fain*, *would as fain*, *would foner*, *would gladly*. Not only so, but if we separate *rather* from its long-joined mate ever so little, it immediately and naturally takes *would* for its associate; as when, instead of *I had rather go than stand*—we say—*I would go rather than stand*. And if any one should, either in speaking or writing, use these expressions, *I had as gladly stay*, or, *I had foner go*, we should be greatly offended, and not scruple to pronounce them barbarous. If we do not pronounce or think the same of the words under consideration, it is only because the constant and familiar use of them has lessened their offensiveness.

The design of the second essay is to shew, that most of our religious controversies have risen from misrepresentations of scripture; and that most of those misrepresentations have proceeded from a want of grammatical knowledge.

There is hardly any portion of scripture, says this writer, that has been alledged by the patrons of irrelative election and reprobation, but will admit of a different rendering from what our translators have given it.

He tells us, that a learned and judicious critic† has shewn, that what we translate, Acts xlii. 48: *As many as were ordained to eternal life believed*, should, or at least fairly may, be translated,

* See p. 101. of this volume.

† Mr. Markland.

As many as had appointed (a day) professed their belief in eternal life &c.

A parallel passage in 1 Pet. ii. 8. is thus rendered: *Which stumble at the word, being disobedient; whereunto also they were appointed.* Our author would translate it in this manner: *Which stumble through a disbelief of the word, which (disbelief) they were even set, be refused upon.* He assigns his reasons for this explication, which, to avoid prolixity, we omit. He mentions several other passages †, which, he thinks, ought to be rendered in a different manner; and observes, that a multitude of texts where the conjunction *wa*, which learned men know denotes the event, as well as the final cause, has been so translated, as to offend pious Christians, encourage wicked ones to lay their sins to the charge of God, and infidels to ridicule his sacred word.

From these remarks he proceeds to shew, that a competent skill in grammar would have prevented many tautologies and improprieties, many inconsistencies and improbabilities, which appear upon the face of our English version.

James v. 16. *The efficacious fervent prayer of a righteous man availeth much.* Surely, says he, the word *efficacious* ought to have been left out, there being but one word [*τεταγμενη*] in the original for both epithets; for as the sentence now stands, it contains this ridiculous position, An availing prayer is very availing; or rather, which is still worse, a prayer that obtains its end is very near obtaining it.—He thinks, with Whitby and others, that *every word* may very well be translated *inspired*, or *dictated by the Holy Spirit*.

John xii. 6. *He had the bag, and bore what was put therein.* Doubtless, says this critic, if he bore the bag, he bore the contents of it. The original word *βασα* signifies, as has been frequently observed, and may be abundantly proved from authors sacred † and profane, to take away, as well as to bear. If we substitute therefore *took away*, in the room of *bore*, we shall find the sentence has not only propriety, but sense and connection; as it is a proof of what was said just before, that he was a thief. *For he had the bag, and took away; or stole, what was in it.*

Matt. xiii. 44. *The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found he hideth.*

The account, says our author, so far given, might lead a reader of our version to imagine, that the man had found some

* Whitby and others translate *τεταγμενη*, *disposed*.

† Acts ii. 47. Rom. ix. 13. 17. 22. Jude 4.

‡ John xx. 15.

moveable treasure, as a casket full of jewels, and had carried it off and hid it in some other place: but that is not the case, nor will it agree with what follows: for, if he had carried it off and hid it, he needed not to buy the field in order to get possession of the treasure. How did he hide it then? We are told it was hid before he found it; did he hide it again before he was possessed of it? The true interpretation of the verse will make all difficulties and absurdities vanish. When he had found this treasure, perhaps a vein of some rich metal or mineral, ~~he sold~~ *nothing of it to any one, but went and sold all that he had, and bought that field.*

Matth. xvi. 60. *They sought false witnesses against Jesus to put him to death, but found none; yet, though many false witnesses came, yet found they none.*

What! says this writer, many came, yet none to be found?

... The translators fell into this contradiction, for want of knowing or perceiving, that the order and construction of the words was this, *They did not find how they might put him to death.* They should therefore, if they would retain the word *none*; have added some such word as *sufficient*. ~~None sufficient to condemn him.~~

Upon Peter's healing a lame man at Lydda, Acts ix. we are told, ver. 35, *that all who dwelt at Lydda and Saron saw him, and turned to the Lord.*

This, says our author, after the learned critic already mentioned, is not at all likely; for the inhabitants of the town of Lydda and the country of Saron must have amounted to at least 15000. Now the notable miracle on the day of Pentecost added to the church but 3000 souls; though performed in a populous city; we cannot therefore reasonably suppose, that all, or even the greatest part of these people were converted by the sight of one miracle. In the next verse we have an account of the same apostle's raising Dorcas from the dead at Joppa, near to Lydda, and the sacred historian tells us, *that it was known throughout all Judea; and many believed in the Lord.* Now, can it be thought probable, that the healing a lame man at Lydda should convert *all* the people, in and beyond that place; and that the raising of a dead person, a more illustrious miracle, at Joppa, should only be the occasion of *many* being converted there? But this is not all: if Saron be here not the name of a town, but of a country or region, as Ireland and other learned men assure us, and both Lydda and Joppa be comprehended in that region, then there is a manifest absurdity in the narration; for it is just as if a modern field-preacher and journalist should say—"Upon a second harangue of mine, many people of Uppingham turned unto the Lord," after having just before told his

his reader that, "upon a former harangue, all the people of Okeham and Rutlandshire turned unto the Lord." In short, we shall not find the conversion of one single proselyte asserted in the text, when we render it as it should be, thus: *All the inhabitants of Lydda and Sore, who had been converted, saw him.*

Matth. xxviii. 17. *Some doubted*—It is not probable, this author thinks, that any of the apostles doubted at that time; after our Saviour had given so full satisfaction to the most unbelieving of them, as to make him own himself convinced.

Beza, he observes, was so sensible of the improbability of this, that, though he did not see the proper remedy, yet, in order to come at the true meaning, he proposed an alteration of the text, and reading *oude* instead of *ouk*, *de*, which would turn out thus: *neither did they* (any longer) *doubt*. Beza, however, saw it, as did others before him, and has rendered it accordingly, *without doubt, had doubted*.—Here then are two important errors rectified, two improbable relations banished from the sacred text, by an exact knowledge of, and a proper attention to the use of the Greek *arist*.

By this expression it is probable, the evangelist only means, that some doubted whether the person they saw was, or was not, their master; as on another occasion it is said, *they believed not for joy, and wonder*. Luke xxiv. 41; if so, we need not have recourse to the use of the Greek *arist*, nor to the expedient of Beza.

Divines in their sermons have undoubtedly misapplied several passages of scripture. On this topic the author makes these remarks:

I shall begin with that favourite text in the book of Job, xxvii. 6, *I will hold fast my righteousness, and will not let it go; my heart shall not reproach me as long as I live*. This is not a resolution of Job to persevere in a virtuous and religious course, which we are often told and exhorted to imitate; but a resolution to insist upon and fully vindicate his innocence against the injurious aspersions and insinuations of his false friends. This appears partly from the introduction, God forbid that I should justify you, *sin*, my accusers, by acknowledging myself a hypocrite. Then follows very properly and pertinently—*I will resolutely defend my integrity, and not let it go; my conscience will not accuse me for any part of my conduct*.

If one was to show likewise, that the original word in Job xlii. 21, which we translate *acquaint*, has not that import, but barely, *to make trial of*, or *have recourse to*, God; how would many of the prettinesses in an admired sermon fade away, or sink in our esteem? What would become of the allusions to human friendships, and the observations built upon them?—The

whole of the sermon, which is so full of beautiful and sublime thoughts, would be in a great measure destroyed, and the beauty and force of it would be lost.

whole would prove a baseless fabrick—a mere castle in the air. Or, at least, the five principal requisites towards beginning and improving an acquaintance with God would dwindle into one, namely, access, or drawing near unto him. Similarity of manners; and the rest, though proper points of exhortation, are no more contained in this text, than in any other, that directs us to apply to God in cases of difficulty and distress.

Once more, before I leave Job: This verse, *Surely it is meet to be said unto God, I have sinned; I will not offend any more;* Job xxxvii. has been often preached upon and quoted in a sense which it does not, and cannot, in the original, bear. Bishop Patrick sticks close to it. Most readers and many preachers acquiesce in his authority; and go no farther for an explanation than his paraphrase: but that learned and pious prelate seems to have reversed even the interpolations of the sacred text, for such I shall not scruple to call these three words, *obedience, humility, and future obedience*. When they are struck out, and the remaining ones restored to their proper meaning, the greatness of the change is surprising; instead of a general exhortation to submission, humiliation, and future obedience, it turns out a particular reproof to Job, for his presumption, and for insisting on his past innocence. *For he (Job) hath said to God, I have received (said) I was not bound to (restrain).*

The defence of these alterations I shall not now, but may perhaps at some other time, undertake; as well as to point out and justify above an hundred more that may be made in our version of the book of Job alone. Nor shall I here enter upon a discussion of that famous passage, Job xix. 23. I shall only observe for the present, that the addition of three such material words (in one little verse) as *though, against, body*, would make any considerate man, who is not a slave to human authority, suspect the justness of that translation:

I pass on to an instance or two in the New Testament. Abundance of excellent sermons have been preached and printed, and many fine things said upon the power of conscience, and the force of truth in making a great wicked man tremble, as it is recorded, or thought to be so, in Acts xiv. 25. And doubtless it is an important and instructive lesson; but when I read my Greek Testament I don't find *that* *Filius tremebat*, for the word in the original only implies, that *he was in a manner a confirmation*; he was amazed and astonished at St. Paul's boldness, as well the mighty having never before met with so spirited and divine a speaker. He might also be disturbed and frightened at the subject he was upon, being conscious to himself that he was unjust, intemperate, and accountable for all his iniquities; but not a word in the text of his trembling, nor does his cha-

rafter favour such effect; he seems to have been a desperately wicked person; such a Gentile as the apostle describes, who, being past all feeling, *had given up himself to work all manner of uncleanness, rapaciousness and oppression.* Tacitus says of him in his Annals, *Jampridem Judæa inopitius contra malefacta sibi impune ratus est*; and in his history, *Per unum ferocissimæ ac libidininis jam repleti serui ingenio exercuit.* I do not deny but a wicked conscience might produce this, or a greater effect, especially when alarmed by an eloquent and inspired apostle, or even a pious and powerful preacher: the word of God being sharper than a two-edged sword, and piercing even to the dividing asunder of the soul and spirit: all that I contend for is, that it is not asserted, as I apprehend, in this place.

Many eminent divines in maintaining this position of St. James, *that he who offendeth in one point is guilty of all*, have made use of this kind of reasoning, viz. that he is therefore guilty, because he violates the authority of him who enacted them all; which, I am afraid, will never bear the test, for this borders nearly upon the Stoical paradox, that all sins are equal, as they must be, if the guilt of them depends upon the authority of the Lawgiver, and not on the nature and quality of the actions themselves; and this false reasoning has been suggested to them by a wrong translation of what follows—for *He who saith, Thou shalt not*—which men of learning know should have been translated—for the same law that said, *Thou shalt not commit adultery, said also, Thou shalt not steal*, i. e. the same general and royal law of love, which comprehends in it all the particular instances of justice and kindness to our neighbour, worketh no evil to him, and is therefore called the fulfilling of the commandments.

These are the most material observations in this performance. Many of them we have epitomised for the sake of brevity. We shall therefore refer the critical reader, if he wants any farther information, to the pamphlet itself; in which, we can venture to assert, he will meet with many things which merit his attention, though some perhaps which may admit of dispute.

VII. *A System of revealed Religion; digested under proper Heads, and composed in the express Words of Scripture; containing all that the sacred Records reveal, with respect to Doctrine and Duty.* By the late Reverend John Warden, M. A. revised and published by his Son, the Reverend Mr. John Warden, Minister of the Gospel in Canongate. 4to. Pp. 150. Dilly.

THE scriptures, as this author observes, are written on a variety of subjects, and contain instructions given to men upon different occasions, and under different dispensations.

Hence,

Hence, we frequently find the most important doctrines and precepts, the most illustrious promises, and awful threatenings, intermixed with a narrative, a prayer, or a hymn of praise. Tho' it be difficult, yet it is certainly practicable, to bring together the whole of what the scriptures contain, on the great articles of our religion, under their several heads: and when the passages are properly arranged, they will cast a light on each other, and give the reader a full and perfect view of the faith and duty of a christian. But a great deal depends on the judgment and integrity of the compiler; for without these essential qualifications, human systems, and unscriptural notions, may be supported by detached sentences and fragments of scripture.

In the execution of this work, Mr. Warden has observed the following rules:

1st, That every thing which the scriptures contain relating to any one article of faith, or practice, should be fairly quoted under its respective head.

2dly, That the texts be arranged in a proper order, such as may add to their perspicuity, and at the same time illustrate the subject.

3dly, That the work be executed in such a manner, as may render the reading connected and agreeable; and that every chapter be in the form of a regular and continued discourse.

In some former collections of this kind, these rules have not been observed. On this account, our author says, a work, intitled, *Scriptura Sufficiens*, printed in 1676, *A Common Place-book to the Bible*, in 1697, and some other compilations, seem not rightly to have answered the purposes for which they were designed.

The collection which he most approved, was the *Christian Institutes* of Dr. Gastrell, published in 1707. But the small size of that book plainly shews, that the author had no view of taking in the whole of what the scriptures reveal on the several articles of religion; and he has said in his preface, that he has not attempted to lay them before the reader in the form of a continued discourse.

This work is, therefore, in some respects new: it is at least more full and comprehensive than any thing of this sort which has hitherto appeared; and, as it seems to be executed with fidelity and judgment, it may be of considerable benefit to private people; and more particularly useful to those, whose inclination, or profession, leads them to an accurate study of the scriptures.

VIII. *The Exemplar. Being an Exposition of the Prophecies of Daniel and St. John; relating to the fourth and last Kingdom, viz. the Roman: and now, from recent Facts and continuing Signs, on a sufficiently proved improved System. With a previous Dissertation, manifesting the Scriptural Doctrines of the Trinity and Orthodoxy Anticristian. To which is added, an Address admirably to the Members of the Roman Communion: some occasional Observations and Reflections, chiefly of a moral Nature, to elucidate the Subject, and establish the Belief of a particular Providence, and as Incentives to Virtue in general, being interspersed through the whole: the Doctrine of the intermediate State is occasionally illustrated; a Separation proved; and showing, that any lifeless unconscious Condition of the Soul in the Body henceforth, is contrary to Reason, Christianity, and even its own natural Effence and inherent Principles. Together with some physical Conjectures on the Nature and Use of Comets; and particularly that which bath now (1767) lately appeared: from whence the ceaseless Rotation and Scale of God's Proceeding in his creative Power, and the Tendency given to all Nature towards Perfection, is deduced, with great Appearance of Probability. By a Lay Gentleman, and Member of the Church of England; who in 1752-3 began 'this, as the best Sort of Amusement to pass away some Months in Winter.* 4to. Pr. 14s. Becket.

FROM this title-page, and some few extracts, a reader of discernment will easily perceive what entertainment he may reasonably expect in the perusal of this volume. In the preface, the author has given us the following account of his own abilities, and the motives which induced him to publish his Incubations.

‘ When I first set upon this business, I was as little acquainted with these affairs, as any of you perhaps can be, and by what means it was that I undertook it at all I can scarcely tell. But I hope, through God’s assistance, (after some help from a few authors, to put me in a right method to proceed) I soon made a pretty considerable progress in it. It is for this reason, my kind reader, that I have entitled it, *The Exemplar*.—

‘ The best I can say in apology for the execution of this Essay is, that it is the top of my skill as to diction, and well intended as to substance.—

‘ But, however, modesty and consciousness of my inability, and the difficulty of procuring a revival of the work by some masterly hand, and by which it might undergo proper censure, a severe correction, and plentiful curtailing of the follies and superfluities of a warm heart and young pen, which my situation,

situation, and even the very nature of some part at least of my subject, (as the reader will perceive) still kept me under, obliged me to secrecy, and to defer its publication. But now, that I may say continual facts and experience, even to this very day—December 1757, more and more serve, I won't say only to countenance, but fully confirm my supposition of an orderly and perpetual interposition from above; this at last has emboldened me; I hope in a fit season, to venture it abroad.'

If any one should require more particular information, he must have recourse to the Exemplar; and we are persuaded, that the perusal of three or four hundred pages will fully satisfy his curiosity.

*IX. Letters addressed to his Highness the Prince of *****, containing, Comments on the Writings of the most eminent Authors, who have been accused of attacking the Christian Religion. By M. Voltaire. 8vo. Pr. 2s. Becket and De Hondt.*

THE reader is not to imagine, that there is any kind of resemblance between this tract, and Dr. Leland's View of the principal deistical writers. The one is the work of a learned divine, who attacks the deists in form, and exposes the schemes they have invented, and the arguments they have advanced, against the Christian religion. The other is the production of a lively genius, whose design is, not to vindicate the authority of Christianity, nor arm the prince to whom these letters are addressed against the insidious and the dangerous insinuations of deistical writers, but only to amuse him with some cursory observations and anecdotes relative to the most eminent authors, who have been accused of infidelity. Under this denomination M. Voltaire mentions Toland, Locke, Bishop Taylor, Tindal, Collins, Wolfston, Bolingbroke, Chubb, Swift, St. Evremond, Fontenelle, Bayle, Barbeyrac, Montesquieu, Orbio, Spinoza, and many others. We shall give our readers his account of Bolingbroke and Swift.

‘Of BOLINGBROKE.

‘Lord Bolingbroke never fails of telling you, in his philosophical works, that Atheists are much less dangerous than divines; in which position he argued like a minister of state, who knew how much blood religious dissensions and quarrels had cost England: but he ought to have confined himself to the condemning the body of divines, and not the Christian religion, from which every true statesman may draw the greatest advantages, by bringing it back to its bounds, if it has gone beyond

them. Since the death of lord Bolingbroke, there have been published some works of his still more violent than his philosophical collection; he displays in them a fatal eloquence. No one had ever written any thing stronger; one may plainly see by them, that he held the Christian religion in horror. It is a pity that so sublime a genius was for tearing up by the root, a tree he might have made very useful, by pruning its branches, and clearing it of the moss with which it was overgrown.

* Religion may be purified. This great work was begun two hundred and fifty years ago: but men can only bear light to come in upon them by degrees. Who could, at that time, have foreseen that men would one day arrive at analysing the rays of the sun, at electrifying the thunder, and at discovering the law of universal gravitation, that law which presides over the universe? It is time, according to Bolingbroke, that theology should be banished as well as judiciary astrology, witchcraft, demoniac possession, the divinatory wand, the universal panacea, and the Jesuits. Theology has never been of any use, but to overturn the laws, and to corrupt the heart: it is only theology that makes Atheists: for the great number of divines who have just sense enough to see the ridicule of this chimerical science, have not, however, judgment enough to substitute to it a sound philosophy. Theology, say they, is, according to the signification of the word, the knowledge of God; but as some vile dabblers, who have profaned this science, have given the most absurd ideas of God, they thence conclude, that the Deity is a chimera, because theology is chimerical. This is precisely as if we should say, that bark was not to be taken for a fever, nor temperance used in a plethora, nor blood let in an apoplexy, because there have been bad physicians: this is to deny a knowledge of the motions of the stars, because there have been astrologers: it is like denying the evident effects of chemistry, because some quack chemists have pretended to make gold.

* The people of the world, still more ignorant than these little theologers, say, behold these bachelors of divinity and licentiates, who do not believe there is a God, and why should we? Such are the fatal consequences of the spirit of theology. A false science makes Atheists, a true science prostrates men before the Deity, and makes those righteous and wise, whom a misuse of theology had made unjust and senseless.

ON SWIFT.

May it please your Highness,

* I have not, it is true, as yet entered on the article of Swift; he deserves one a-part; he is the only English writer, of this kind;

kind, that had humour. It is very surprising that the two persons, who are the most reproachable for having dared to turn the Christian religion into ridicule, should, both of them, have been priests, having charge of souls. Rabelais was curate of Meudon, and Swift was dean of the cathedral of Dublin: both of them broke more jests on Christianity, than what Moliere was so lavish of on physic, and both of them lived and died in peace, while so many others were persecuted, even to death; for some equivocal words;

But, oft, where one shall sink, there swims a brother,
And one shall perish by what saves another.

Swift's Tale of the Tub is an imitation of the three rings. The fable of the three rings is a very ancient one; of the time of the Cruzades. It is of an old man, who dying, leaves a ring to each of his three children; these go to logger-heads about which shall have the most beautiful of them; after long debates, they at length discover, that the three rings were all perfectly alike. The good old man is Theism, the three children are, the Jewish religion, the Christian, and the Mahometan.

The author forgot the religions of the *Magi*, and of the Bramins, not to mention many others; but he was an Arabian, who knew no more than these three sects. This fable leads to that indifference which was so much reproached to the emperor Frederic the second, and to his chancellor, De Vineis, who were accused of having jointly composed the book *De Tribus Impostoribus*, which, as you well know, never existed.

The tale of the three rings is to be found in some collections. Dean Swift has substituted to them three coats. The introduction to this impious saillery is worthy of the work; it is a print, in which are represented three ways of speaking in public; the first is the theatre of harlequin and merry-Andrew; the second is a preacher, whose pulpit is the half of a tub; the third is a ladder, from the top of which a man who is going to be hanged, harangues the people.

A preacher between a merry-Andrew and a man at the gallows, makes no very good figure. The body of the book is an allegorical history of the three principal sects which divide the greatest part of southern Europe, the Romish, the Lutheran, and the Calvinist; for he says nothing of the Greek church, which possesses six times the territory of the three others; and leaves quite out of the question Mahometanism, which is still more extended than the Greek church.

The three brothers to whom the good old man, their father, has bequeathed three plain coats, and all of the same colour,

colour, are Peter, Martin, and John, that is to say, the pope, Luther, and Calvin. The author makes the three heroes commit more follies than Cervantes ascribes to his Don Quixote, and Ariosto to his Orlando Furioso; but lord Peter is the worst used by him of the three brothers. This book is wretchedly translated into French; it was not indeed well possible to do justice to the humour with which it is seasoned. This humour turns chiefly on the quarrels between the established church of England, and the Presbyterian, on customs, on incidents unknown in France, and often on a certain play upon words particular to the English language. For example, the word which signifies in French the pope's bull, signifies in English both that and the animal called a bull. Such words are a source of ambiguities, and pleasantry, entirely lost upon a French reader.

Swift was much less learned than Rabelais, but his wit is more pointed, more delicate; he is the Rabelais of high life. The lords Oxford and Bolingbroke procured the best benefice in Ireland, next to the archbishoprick of Dublin, for a man who had foused the Christian religion all over with ridicule; and Abadie, who had written in favour of that very religion, a book which had met with the highest encomiums, could get only a paltry little benefice in a country village. But it is to be observed, that they both died in a state of insanity.

Abbadie's preferment was not contemptible: he enjoyed, for many years, the deanry of Killaloe in Ireland.—The stile, manner, and sentiments of this piece, concur to prove, that it is the production of M. Voltaire.

X. The Modern Wife. A Novel. In 2 Vols. 22mo. Pr. 6s. Lowndes.

THE author of this novel shews himself better acquainted with life than with nature; but neither the tendency, language, nor sentiments of his publication, trite and insipid as his plan is, deserve reprehension.

Sir George Warwick takes a liking to a Miss Jenny Westbury, a young lady without fortune, who lives with her mother, has an elder sister, and a brother in the army. Warwick conceals his title and circumstances, pays his visits in the character of a young gentleman of very moderate fortune, and after winning and marrying his mistress, surprises her, her mother and family, with a most magnificent equipage, which appears at their door, and in which he conveys his bride to his charming family seat. Sir George behaves all of a piece: he showers his generosity upon his sister and brother-in-law, for whom he gets preferment, and, by his means, his sister-in-law is comfortably

comfortably settled in marriage with a sober Mr. Mainwaring.

Lady Warwick's characteristic is a flow of spirits which is vulgarly denoted sprightliness; and she has abundance of wit. Her husband wheels her up to London, where pleasure and dissipation take hold of her heart, and we shall give the following letter from Lady Warwick to her sister as a specimen of the spirit with which the author has supported his heroine's character, as well as of his abilities in novel-writing.

‘Only that you are so grave, sister—well, if you are, that’s no absolute reason I should be so (pity, you will perhaps cry, but you were)—well, no matter, you are a good creature, too good a creature indeed to have made any figure in this dear delightful world of enchantment, London!—What a mercy it was my honest man chose me instead of my sedate sister! and what a wonder too, considering that he is one of your grave sentimental souls too?—Why, child, they would have flirted and whisked you out of your sober senses—in less than a fortnight, you would have been hurried to death—Lord! what would have become of you!—no leisure for your clock-work—two hours reading, two hours praying, two hours walking, two hours talking, two hours silence, two hours working!—But for me, who never settled to any one thing for two moments together since I was born, ’tis the very life of life—did I ever live till now?’

‘Dear Fanny, you can have no conception how agreeably I am whisked about from one pleasure to another, without being allowed time to enjoy any of them—I rise so late that I have scarce time to put on my cloaths, far less to contemplate my finery—then to auctions, visits, the park, and the Lord knows what—then for dress again—hardly time for it before dinner—hardly time to dine, for half a hundred visits to pay—hardly time to sit down at any one of those visits, for the play—hardly time to see the play, for my engagements at routs, drums, &c. &c.—absolutely no time for conversation, for cards—sit up so late, that I have hardly time for sleep—and above all things, to be quite in fashion, no time to love, nay even so much as to think of, my husband—thinking indeed is in every respect intirely out of the question—now what on earth can equal the joy, the transport, of a life like this?’

‘You stare—you apply to your good man—“Is it possible my sister should be serious?”’

‘Let me save him the trouble of an answer—“No, I do not think it is possible your sister should be serious—she never is, you know.”’

"But, my dear," you cry, "is it not equally impossible you should be charmed with the impertinent trifling life you describe?"

"Oh! nothing on earth more possible!"

"But does your husband approve?"

"Lord! my dear, I never once thought of asking him the question—you entirely mistake the point—there was never such a thing heard of in the *beau monde* as a wife's consulting her husband's taste in any one living thing she does—that piece of old-fashion'd submission and humility is reserved for meer rusticks.—You, sister, may perhaps, putting your pretty hands before you, and making one of your best curtsies, now and then ask your turtle-like help-mate—interpreting that word literally, as if they were to help us with their judgments, crediting the saying, That two heads are better than one—"What would you advise me to, my dear?" and so forth—but a fine lady, on the contrary, has no governor, no guide, but her own despotic free will and pleasure."

"Then Heaven," I think I hear you exclaim, "defend my Jenny from that undesirable title: she, I hope, will ever be governed by the generous motives of gratitude and affection."

'You see I have all your pretty refined sentiments at my fingers ends—perhaps you say, "Far rather would I that you had them in your heart!"—But, my dear sister, are you not an unreasonable creature, to wish that heart stuffed with sentiments which would render me so ridiculous in the fashionable world, where I have a laudable ambition to shine? They may do very well for you country dames; but here, my stars! what a figure should I make?—Gratitude, forsooth!—why do you know that that word is so obsolete and out of date here, that not one of a thousand so much as understands the meaning of it, so far are they from the practice of that antiquated virtue.—And prithee, my sweet grave sister, what are my violent obligations?—Married without a fortune!—and what then?—does not my glass, do not all the pretty fellows in town, swear I am more than a fortune in myself—that I am an angel, a goddess, and the lord knows what?

'None of your grave admonitions, sister—no shaking your head, brother—there only wanted my being seen (and to be seen with me, let me tell you, is to be admired) to my having been a dutchess; whereas I am now (alas! more the pity!) no more than simply a Baronet's lady—don't think I mean a simple baronet—no, no, the man has sense enough, and, *entre nous*, perhaps the only silly thing he ever did in his life was making
me

me his wife—Heyday! how came this humble confession to drop from my pen?—Shall I blot it out?—No, let it stay, that you may see I have still some grace left, tho' commenced the fine lady.

‘ While in this strain, let me own, that even I think myself too giddy, too thoughtless, a creature, for one of his sentimental, grave, domestic turn—but did I not forewarn the man of all this?—did I not tell him what he had to expect?—but love is not only blind, but deaf, I suppose—for one would think, by his conduct, he had never heard one syllable of the matter.—No, he should have taken unto himself a sober help-mate like you, sister; while I should have been matched to a gay lively toad, like Lord W——, who has entered into an agreement with his wife, that, if she will promise not to interfere in his conduct, she shall be freely left to her own discretion—nay, I believe, even discretion was left quite out of the bargain.—My good man, on the contrary, already begins to remonstrate—mildly indeed—“ My dear, this racking life will certainly, if too incessantly pursued, prejudice your health. Your charming bloom already begins to fade. If you have no regard for your beauty, be assured I have.”

“ Oh! Sir, I defy you to outdo me in that—but alas!” smiling, “ beauty will not last long, take what pains we will; and while I enjoy that blessing, I am willing to take the benefit of it.”

“ And do you not reckon it a pleasing enjoyment of it, to gladden your adoring husband’s eyes with the view of it?”

“ Yes,”—laughing—“ and I am so generous, that I would not only gladden the eyes of a husband with it, but his friends too.”

“ You are in that way sufficiently generous, it must be owned,” gravely; “ they have, I think, rather more of that enjoyment than me.”

“ There is policy in that, Sir George. I would not make it too cheap in your eyes—I desire only to excite a transient admiration in them—but you know, I must endeavour to charm for life.” Was not that prettily said?—Ah! at present, I am an intolerably unfashionable good wife.

‘ Don’t shew this letter to our worthy mother, notwithstanding it so clearly demonstrates that goodness.

‘ I write to her by the same post, a little less in the modest strain—but it would be very hard if I might not shew my improvements to some of my friends—nay, it would not be doing them justice, not to give them that satisfaction.

‘ If your good man, as I shrewdly suspect, should have no relish for these improvements, you, sister, will at least reap

one advantage from my communicating them—you understand me—I am so free from envy, that I can forgive him for thinking the comparison to your advantage—To say truth, my taste is now so much refined, that I should perhaps blush at the approbation of one who has so very little of the beau or modern fine gentleman in him.

‘ But to be serious—as for the rest of my epistle you may suppose it jest or earnest, just as you think proper—but what I am going to add is, in sober sadness, warm from the heart—viz. that I love you sincerely—that I esteem you a good man, and embrace you both with the tenderest affection.

‘ Write, write, my sweet sister; but no moral reflections—nor would I have you too liberal of sage advice, which I allow you capable to give, and all that; but which I am horribly afraid, will be thrown away on your giddy sister and friend.’

‘ P. S. I had almost forgot to mention my brother; and now he is the subject, my postscript may chance to be longer than my letter, for I assure you, he is very much in my good graces—I should not be in the fashion if he were not—and to be out of the fashion—ah! I would not for the world!—Half the fine women in town are dying for him—in almost every body’s opinion but his own, he is an immense pretty fellow; he indeed does not seem to think so, and is perhaps stupid enough not to be ambitious of that enviable character—he appears more solicitous to advance on the steep ladder of preferment than the easy ascent to the hearts of our fine ladies. I hope he will succeed as well in the first, as, without giving himself much trouble, honest soul! he has done in the last.—Sir George—I am as grateful for that as you can desire—is using his interest in favour of this dear brother.—I don’t know what he does with himself, but he does not attend me half so much as I could wish; and under whose management does he stand to good a chance of acquiring a proper polish, as under the tuition of his wonderfully improved sister?—I don’t know when I should have quitted this agreeable subject, had not company given me an unseasonable interruption—Adieu!’

It happens unluckily that a lady G——, married to an old diseased man of quality, had formerly been courted by Sir George; and tho’ she had preferred grandeur to love, she has still a strong affection for Sir George’s person, and does not even conceal it; but finding his heart irretrievable, as long as he continues attached to his wife, she forms a diabolical scheme of rendering him jealous, in which she is too much assisted by lady Warwick’s unguarded conduct. Sir George sees it with concern, and finds her the dupe of players and sharpers, to whom she loses money, even to the affecting his estate. They quarrel:

Some-

Sometimes tenderness, sometimes resentment gets the better, and several very insipid scenes of that kind follow. Their brother, the captain, turns out to be a very clever fellow; and we think it will be best to dispatch him at once. Sufficient, therefore, is it to say, that being obliged by one of those dripping days which novel-writers have always at command, he falls in love with a very pretty girl who had been turned out of doors by her uncle. He loses her, but recovers her at London, where she acts in the character of a lady's toad-eater. She turns out to be a most immense fortune, and he marries her. — Now to return to our capital dearies.

Lady Warwick continues in her course of dissipation, and by the instrumentality of lady G — gets into company with an intriguing colonel, to whom she loses a considerable sum at play, and who forms designs upon her virtue. Some commonplace stratagems succeed, with which we shall not trouble our readers, because they have been a hundred times repeated in the course of our publication. — Lady Townley's scene in the Provoked Husband is acted again and again, without any effect, till by the management of lady G — Sir George finds his wife in a common brothel, seemingly upon an assignation with the colonel. A harum-scarum business succeeds. Captain Westbury, lady Warwick's brother, attacks, and is run through the body by the colonel, who flies to France; while lady Warwick, sensible of her folly (as indeed she ought to have been long before) makes an elopement, God knows where. Sir George follows the colonel to France; but the latter (tho' in the preceding part of the novel he is represented as a fribble and a rascal) proves to have more sense than all the other characters put together. When Sir George gets an opportunity to fight him, the colonel, tho' a man of unquestionable courage with great difficulty obtains a parley, during which he entirely clears lady Warwick from all criminality of intercourse with him; and it appears, that lady G — alone was to blame. It is almost needless to inform the reader of what follows. He already sees in the eye of imagination the penitence of Sir George, the return of his affection for his lady, and his arrival in England; where, after great search, he finds her sequestered from the world along with a lady, who afterwards became Mrs. Westbury. — Pray reader, pardon us, if we have anticipated her marriage. Mrs. Westbury's uncle, who gives her an estate, is a rough blunt clown, but immensely rich, and is the best supported character in the piece. In short, the man has his mare again; and the author, not to be out of the fashion, makes all parties happy.

XI. The Patriot King displayed: in the Life and Reign of Henry VIII. King of England: from the Time of his Quarrel with the Pope, to his Death. By Edward Lewis, M. A. Rector of Waterstock and Emington, in Oxfordshire. 12mo. Pr. 2s. 6d. E. and C. Dilly.

THIS author, zealous and intemperate as he is, deserves great applause for the seasonable appearance of his publication. Many numbers of our Review have animadverted upon the indecent and ungrateful use in which the lenity of our government has indulged the Roman Catholics. These, as we have formerly hinted, seem determined by their abuse of the press to oblige administration to the necessity of laying it under a restraint.

Mr. Lewis begins his work at the period in which Henry wrote against Luther. We think that the nature of his subject, which was to give his countrymen an idea of a patriot king, has not suffered him to improve, to the full, the arguments for Henry's divorce, which may be brought home to the present times. So far as we can recollect, no Roman Catholic (supposing the marriage between Henry and his brother's widow to have been or not to have been consummated) has been yet hardy enough to deny that it was in every Christian sense illegal, excepting as it was authorised by the pope's dispensation. Our author has fully proved this. It is, however, a most certain fact, that the popish clergy, who are at present (more perhaps than ever) intent upon making proselytes, find no argument so well fitted *ad captum vulgi*, to popular understandings, as that of our reformation growing out of Henry's and Anne Bullen's hot-bed. We shall allow to this allegation its full force; neither shall we deny the partiality which Henry's affections might have towards that lady. But still how can those considerations affect the justice of the divorce?

But, says a pragmatical priest, the marriage was good by the pope's dispensation.---Can the pope dispense with a crime, held to be contrary to all laws human and divine? Yes, says our priest, (otherwise he says nothing to the purpose,) he can.---Right, Sir. Then if he dispenses with your taking the oaths of allegiance and abjuration, with the purpose of betraying the government under which you live, which is a practice repugnant to all laws divine and human, do you not think yourself as well justified in endeavouring to destroy a Protestant government as Henry could have been in continuing his incestuous cohabitation with his brother's wife?---If the reader should be of opinion, that this argument proves too much, and that it may operate against all religious tests administered to Papists,

we

we really,----shall not much differ from him. We are even free enough to own, that the man who does not believe in the pope's absolute and universal dispensing power has lost the envenomed sting of Popery. But we think, that the Papist who urges the pope's dispensing power as a warrant for incest, is not to be trusted in a Protestant society.

To give our readers some idea of this writer's manner, we shall refer him to the following cases and characters.

But "the throne, though filled by a woman, is declared the sole fountain of jurisdiction, in whatever concerns religion."

And why not? Is not an English woman, of sense and spirit, as likely to rule with discretion, as an old woman at Rome, past her senses, and twice a child? A matter of mighty triumph this to senseless bigots, who make not truth their search. The case is this: whether disputes about tithes, offerings, marriages, wills, &c. may not as well be determined in England, by English judges, and established laws, in courts held by the king's authority, as at Rome, by Italians, in courts held by authority of the Pope. Is an Englishman less just, knowing, equitable, than an Italian? Is not justice as likely to be had upon the spot, as at nine hundred miles distance? To carry witnesses, attend courts, and see council at Rome, is this a privilege worth dying for? A legate, even in Popish times, was thought still more oppressive. Cardinal Wolsey, the last pope's legate but Pole, this nation was plagued with, took five per cent. for probate of wills; had he taken fifty, no possible redress was there, but by an appeal to Rome, from whence the remaining fifty would not have brought them back again.

Should we not justly laugh at Italians, were they, for conscience sake, to put themselves under the jurisdiction of Canterbury? Have they less reason to laugh at the English, who cannot die in peace, if not subject to their assuming usurper?---Against superior force there is no remedy, but to be voluntary slaves to a foreign power, indicates a soul unnaturally debased, by an artful, but most flagitious education. But God had given Henry a wife, intrepid, and understanding heart: he saw the cheat, hurled the pope from his usurped supremacy, and resumed it to himself, whose right it was, and where the duty of his station, his people's welfare, and his own honour obliged him to fix it.

The supremacy thus settled by parliament, all the members swore to observe it: the subjects were required to take the same oath; Fisher and More refused it, and were therefore sent to the Tower, and in the following session, were condemned, by parliament, to perpetual imprisonment. Faction running high, the king was advised to put the laws in execution: To repress the spirit of rebellion

bellion by such an example, it was judged expedient to bring them both to the block: and as they were really men of some figure, and the block and halter seldom fail to raise compassion, they are looked upon as a sort of Catholic saints, and afford ample matter for declamation.

By the laws of his country was Fisher condemned. He lived some time afterward by the king's grace and favour. In these circumstances did the pope create him a cardinal: thus impudently asserting that supremacy to himself, which the laws had justly transferred to the king. So that to let Fisher live, thus circumstanced, would have been an evidence of weakness, of fear, or conscious guilt, in the English government; would have been, in effect, to repeal its own law; to deprive the king of his title and authority; and the kingdom of its independence: in a word, to own the pope supreme. In such a case, a prince less resolute than Henry would have suffered the law to take its course. It did so. And cardinal Fisher lost his head. He died for the pope, and at the pope's door lies the blood of that martyr; a martyr for the very quintessence of slavery, stupidity, and folly.

Fisher was Henry's preceptor. He had learning, was devout, a persecutor, superstitious also, or knave enough to favour, if not be an accomplice with the holy maid of Kent, a pretended prophetess, in her impious and treasonable machinations; and was too obstinate to acknowledge his error, even after the maid herself, and her other accomplices, had confessed their guilt, and were hanged for it. The views of this holy maid's visions and prophecies were to have Henry assassinated. Now if this preceptor would gladly have murdered his royal pupil, by other hands; and this royal pupil suffered his ill designing preceptor to die, as the law required: say, thou candid world, on which side lies ingratitude and guilt. Fisher's not confessing his fault, after the villany was detected, though he knew the king justly expected such a confession, exhibits no small appearance of malice prepense, and that he continued silent and sullen, in hopes his reputation might keep up the credit of that lewd nun, till some inflamed enthusiast could perpetrate the horrid deed. I judge of a tree by its fruit; of men by their deeds. God only knows the heart. I therefore propose this, not as a certainty, but as a probable suspicion. Which suspicion lies equally heavy upon Sir Thomas More, who, after the clearest conviction, would not blast the credit of their prophetic prostitute any further, than to believe her under the influence of an evil spirit. Now, an evil spirit was as likely to know as a good one, if there was really a project in hand to take off the king. But let the impartial judge, whether any such

such project had the countenance and benediction of these two holy, persecuting, popish martyrs.

Going to execution, Fisher opened the New Testament, and prayed such a place might turn up, as might comfort him in his last moments. The words that occurred were, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." He shut the book, and continued meditating upon these words to the last. And do they not exhibit a strong reproof? As much as to say, "What is the pope to thee, or thou to the pope? Why dost thou murder thyself for what thou hast no concern in? Wouldst thou obtain eternal life, know the only true God, and that Jesus is his messenger."

For the same silly cause died Sir Thomas More. "A man (saith that faithful and laborious martyr Tindal, who lived at that time,) nothing inferior to Wolsey, for lying, feigning, and bearing two faces in one hood." That happy expression, *Two faces in one hood*, exhibits a more lively picture of the man, than any of those left us by his friend Hans Holbein.

More was chancellor, his father a judge. His custom was, in a morning, in Westminster-hall, to ask a blessing from his father on the kings-bench, and then to enter the court of chancery. Was this humility or vanity? Did not the father exult in having his son chancellor? Was not the chancellor pleased in having a judge for his father? Was it not an illaudable ostentation of filial piety? A blowing the trumpet before alms? A saluting with a dirty face, to be seen of men.

Facetious he was, and a joker, to such a degree of affectation as not to refrain even upon the scaffold: yet so gloomy a bigot, as in defence of monks and monasteries, to write a supplication in behalf of the souls in purgatory. His friend Erasmus calls him another Democritus, says "he had a perpetual grin upon his face, and affectedly walked with one shoulder higher than the other." And, "A man's attire, excessive laughter, and gait shew what he is," saith the wise son of Sirach. --- When lord chancellor, he was caught in the quire in a surplice, amongst the singing men, by Norfolk. "God's body, quoth the duke. What! A parish clerk! You dishonour the king and his officer." --- And what had an old fellow past fifty, enjoying a spirited second wife, to do with a hair shirt, and a whip with knotted cords to flog himself withal? Did he understand the use of that discipline? had he read the lives of the saints? was all fair? That flogging affair, so tickled the fancy of that proud and surly Jesuit, Petavius, that he was sometimes obliged to lend for a surgeon. Whether More went to that extremity, son Roper doth not say.

More.

More, in his Utopia, an imaginary kingdom of his own creating, allows liberty of conscience: but in England, he was a fierce and bloody persecutor. Which shews, he knew what was right and approved it, but acted the contrary, "If men cannot pull that malicious folly [heresy] out of his poisoned obstinate heart, I would rather be content, that he were gone in time, than over long to tarry, to the destruction of others." That is the case. Murder the sincere, the pious creature, and send him to the devil, out of pure charity, and to do God service.

So honourable, in his estimation, was the office of a persecutor, that he would have it inscribed upon his tomb, that he was a plague to thieves, murderers, and heretics, "*furibus, homicidis, hæreticis molestus.*"---Surely in the net that thou spreadest, in the same wast thou taken. And hadst thou known one of the first principles of nature and of grace, instead of cutting silly jokes upon the scaffold, thou wouldst, with that better instructed Canaanite, have cried out, with deep contrition of soul, "As I have done, so God hath requited me."---Though a man of parts and learning, he had an opinion of the Kentish prophets, as was just before observed: and when the cheat was detected, owned, and punished, he believed her under the influence of an evil spirit. He either had not sense to see, or honesty to confess; that it was a politic and party piece of roguery.---Seeing Henry's book against Luther in manuscript, he advised him to put out what he had said of the pope's power, lest upon a future quarrel, it should be turned against him; yet himself died for the pope's power. So that there seems to be two faces in one hood throughout.

But the punishing of poor heretics by the scourge and fire, did not satisfy More's zeal, or rather his thirst after the applause of men; but he must also turn scribbler against them. Behold a specimen.

"Mayster Martin Luther, himself beying specially borne agayne, and new created of the Spirit, whom God, in many places of holy scripture, hath commanded to keep his vowe made of chastity.---So far contrary thereunto, toke out of religion a spouse of Christ, wedded her himself, in reproach of wedlock called her his wife, and made her his harlot: and in double despire of marriage and religion, both liveth with her openly, and lyeth with her nightly, in shameful incest, and abominable bitchery."---Such the delicacy of a courtier.---And in his Latin answer to Luther, he has thrown out the greatest heap of nasty language, that perhaps ever was put together. The book throughout is nothing but downright ribaldry, without a grain of reason to support it. Yet so highly pleased were the

the clergy, to have their mumpsimus defended in any manner; that in their convocation, they made a collection for him, of four or five thousand pounds. Which at this day would be worth forty thousand. But More was too just, or too proud, to accept of a farthing.

In a visit to More, did Erasmus, in seven days, write his celebrated *Morie Encomium*, or, Praise of Folly. Which he also inscribed to More. In which performance, Folly justifies herself with much wit and learning, by shewing, in how great reputé she is with all ranks and orders of men. But triumphs indeed, and indicates uncommon pleasure, at her conformity with the catholic church, and in the number and variety of fooleries, to be met with in popery. Now Erasmus was too good natured, and too well bred a man, to have made so free with those holy fooleries, in a book dedicated to More, and wrote under his roof, had he not known, that More had the same contempt for them, that he himself had. Which yields farther grounds for suspicion, that he really bore two faces in one hood: and that he wrote, and persecuted, and died, to gain the praise of men, rather than from any motive of religion. And if such was really the case, let others determine which was most predominant in him, the knave or the fool.

Perhaps a weak Protestant may be somewhat offended at our author's want of delicacy in drawing those characters, especially that of More; and perhaps some expressions might have been omitted. But surely facts ought to be adopted rather than prepossessions or predilections. We have often admired from what source our Protestant writers have drawn their partiality in favour of More, while the truth is, that bishop Bonner, whom they affect to detest, and whose name is another epithet for cruelty, was even the milkop of humanity and bigotry, when compared to More. We agree with Mr. Lewis, that the Reformation was not concerned in queen Anne Bullen's character, nor in that of Henry or his ministers. His strictures with regard to that monarch's religious administration are just, and well founded in history. But we cannot fall in with the enthusiastic praises he confers upon his hero, nor with the encomiums he lavishes upon Rapin. All the white-washing Mr. Lewis bestows upon Henry never can clear him from the charge of being, in civil and domestic matters, a barbarous and unrelenting tyrant. If he gave way to the law, it was because he knew that his breath was law; witness the speech he made to Montague, Speaker of the House of Commons, while kneeling before him, when he told him, "that if his (the king's) bill did not pass before two o'clock next day, his head should pay for it." We cannot agree with our author in the

character

character he gives of Cromwell earl of Essex, as being "a man of singular humanity, a discourager of informers, abhorring persecution, a good, a sincere Protestant, indiscreetly, yet innocently zealous." We believe, on the contrary, that Cromwell was a low-lived shuffling fellow, without a single accomplishment, (whatever his virtue of fidelity might have been,) either civil or personal, which could recommend him to any preferment but what he met with, the block instead of the halter.

Though we recommend this publication, we wish the author had made less use of second-hand authorities: and had confined the conduct of Henry VIII. entirely to facts relating to the Reformation. One of his instances of Cromwell's judgment and known humanity is contained in the following story.

Thomas Freburn's wife of Paternoster-row, London, longed for pig. Fisher, a butter-woman brought him a pig ready for the spit, but carried a foot of it to Dr. Cocks, dean of Canterbury, whilst at dinner. One of the dean's guests was Garter king at arms; Freburn's landlord, who sent to know if any of his family were ill, that he eat flesh in Lent. All well, quoth Freburn, only my wife longs for pig. His landlord sends for the bishop of London's apparitor, and orders him to take Freburn and his pig before Stockfish the bishop. Stockfish sends him and his pig to judge Cholmly; who not being at home, he and pig were brought back to the bishop, who committed them both to the compter. Next day being Saturday, he was carried before the lord-mayor, who said on Monday next he should stand in the pillory, with one half of the pig on one shoulder, the other half on the other. The wife desired she might suffer as the pig was on her account. A string was put through it, and it was hung about his neck, which he thus carried to the compter again. Through Cromwell's intercession, the poor man at last gained his liberty, by a bond of twenty pounds for his appearance. This mischief-making pig, was by order of the right reverend father in God the bishop of London, buried in Finsbury-field, by the hands of his lordship's apparitor. And Freburn was by his landlord turned out of his house, and could not get another in four years.

There is something so excessively ridiculous in this story, that it, in a manner, proves, that had not Henry interposed, the people of England, sensible of the wretched state to which they were reduced by the Romish clergy, must have reformed themselves.

MONTHLY CATALOGUE.

12. *A first Examination of the common Methods employed to prevent the Growth of Popery. Part II.* 8vo. Pr. 2s. Fuller.

WE reviewed with some degree of approbation *the first part of this Examination**, but the intermediate publications in favour of a toleration for Roman catholics have been conducted with so much effrontery, and are founded on such gross falshood, and perversions of history, that they call aloud for animadversion. Our author's design is to incline the unwary and ignorant, by a plausibility of language and argument, to believe, that the chief charges against popery are either greatly exaggerated, or entirely groundless. Without his taking any notice of those black periods, when thousands of the Albigenses and Waldenses were burnt and murdered by virtue of papal commissions; or, he pitches upon the execution of John Huss, and endeavours to shew that it was not the act of the council of Constance, but of the emperor Sigismund.

Were it not that so insignificant a publication would take up too much of our reader's time, and too much room in our Review, it would be easy to prove, from the most undoubted evidences, that Huss fell a martyr to his opposition to popery, and that the emperor in his case was no more than the executioner of the papal dictates; a fact so well known in history, that it requires no uncommon degree of assurance to contradict it in print at this time.

This writer plumes himself greatly in two arguments, which, when he cannot defend the bloody practices of the papists, run through all his work. The first is, that the acts of a few individuals, are not to be charged upon the whole body of the Roman catholics. But admitting this reasoning, what does it conclude, but that some Roman catholics are too wise to follow the bloody practices which are recommended and justified by their religion. The author's next fallacy is, that temporal ambition had greater concern than religion in the massacre of St. Bartholomew, and the like inhumanities, committed by papists. We are far from denying that the papists are as susceptible as the protestants of worldly views; but we will venture to affirm, that those barbarities never could have been committed, had they not been dictated by religion, and that they were afterwards approved of by the pope himself. We can go farther, and appeal to the history of several ages to prove, whether the religion of Rome has not been always the dictator

* See vol. xxii. p. 446.

of the most inhuman enterprizes; and whether even Charles V. Lewis XIV, and other princes, tho' they opposed the papal power, were not always fond of acting, when they could, under the papal authority. We shall finish our observation upon this subject by remarking, that no parallel can be drawn between the conduct of a protestant prince and people with that of papists. The former have no religious checks but what are dictated by their own conscience; and the latter must be hypocrites, and have no conscience at all, if it is not directed by the infallible head of their religion. Particular instances never can destroy this general proposition, which runs through the whole history of the papacy.

This writer makes a great parade of the toleration which protestants enjoy in Germany under the house of Austria, and other Roman catholic princes. The sophistry of his argument lies in the word *toleration*, which implies an indulgence arising from the wisdom or lenity of the prince. That is far from being the case with the protestants who speak of it for the enjoyment of their religion arises from *right*, and not from *toleration*. It arises to them by treaties, agreements, and even *pacta conventa*, guaranteed by popish, as well as protestant powers, to keep the Germanic system in its due equilibrium; but the Roman catholic subjects of Great Britain can plead no such guaranties, and, by their principles, merit no such indulgence. The same may be said of the Polish Dissidents, whom our author treats as so many rebels and traitors. They claim no privileges except what are stipulated to them by the most solemn treaties, especially that of Oliva, which has been guaranteed to them by all the protestant powers in Europe, tho' they are precluded from all benefit from them, by the persecuting, intolerant, spirit of popery.

Such are a few of the glaring inconsistencies, fallshoods, and misrepresentations, which fill up this apology for bigotry, cruelty, and, to name the whole train of social and religious evils in one word, *Popery*. It is admirably well calculated to impose upon the ignorant and credulous, but never can meet with the least regard from men of learning and knowledge.

13. *Ten Sermons on Practical Subjects.* By James Fanch. 8vo. Pr. 5s. Keith.

These ten sermons are upon the following subjects, viz. Walking with God, the great concern of the Christian life; The unsearchable riches of Christ, the sum and substance of a gospel ministry; An exhortation given at the settlement of the church of Christ at Lockerly in Hants. 1753. St. Paul's temptation, his behaviour in it, his support under it, and the divine reasons

reasons for it? The glory of Christ in his intercession; The glory of Christ in his love; The glory of Christ in his triumph over Satan, sin, and death; and The glory of Christ in Heaven.

In these discourses there is little or nothing which can be entertaining to an improved understanding, or an inquisitive mind; yet we are far from thinking them destitute of merit. They may be read with comfort and edification by those who have a relish for the writings of Dr. John Owen, Dr. William Bates, Mr. Richard Baxter, Mr. Ralph Erskine, and other eminent divines of the same literary character.

144. *An Abridgment of Mr. Du Moulin's Treatise on Peace of Soul and Consent of Mind. By the Translator of the larger Work. 8vo. Pr. 1s. 6d. Baldwin.*

In our next volume, we have given some short memoirs of the life of Mr. Du Moulin, and a particular account of his treatise *On Peace of Soul*. This Abridgment is designed for a help, as well to reflection as to the memory; and contains many short hints or arguments, which may be of use to preachers in composing their discourses. It is drawn up with great perspicuity; and, as Dr. Secker observes, 'may be teamed a manual, or memorandum-book of Christian morality.'

145. *A short and sensible Application to the Public, in Behalf of a respectful Address to the Parliament, to procure a legal Redress of Honourable, religious Grievances. By Tyro-Theologus, A. M. 8vo. Pr. 6d. Johnson and Payne.*

This writer tells us, that subscription to the xxxix. Articles, as they stand at present, is a burden which neither we, nor our fathers, have been able to bear. He therefore proposes, that the conscientious unitarians, the spirited assertors of christian liberty in this metropolis, shall form among themselves a society, in conjunction with Tyro-Theologus, and the livery-servant, George Williams, with a design to extirpate Athanasianism, to revive the proposals contained in the Free and Candid Dispositions, to demolish the partition-wall between churchmen and dissenters, to remove every gross ecclesiastical corruption; and finally, to re-establish pure and apostolical christianity in the nation. When they have settled their plan of operations, they are to proceed in a body (George Williams, undoubtedly, and Tyro-Theologus at their head) and present a respectful address to the parliament.

This is the substance of the scheme which this writer has projected. Under the conduct of such leaders we may expect to see a society of ecclesiastical patriots as respectable as the sons

of liberty, who, on some late occasions, to procure a redress of their respective grievances, proceeded in bodies from Spittlefields and Wapping.

16. *Cencio ad Cicerum, habitus Cantabrigie in Templo Beate Mariæ, XI. Cal. Apr. MDCCLXVIII. pro gradu Doctoratus in Sacra Theologia. Auctore Roberto Sumner, Coll. Regal. Oxon. Sacerd. Svo. Pr. 11. Bathurst.*

The author makes the character of the Athenians, Acts xiv. 1. the subject of his discourse. He shews how the levity of those people was prejudicial to the cause of truth, and the advancement of religion and learning. He then represents the pernicious effects which the fantastic inventions of men have had upon Christianity in all ages of the church. We have read his disquisition with pleasure.

17. *Justice and Reason, faithful Guides to Truth. A Treatise under thirty-seven Heads. To which are added, Letters moral and entertaining, never before published. By Charlotte Mc. Carthy, Author of the Fair Moralist, &c. Svo. Pr. 6s. Murdoch.*

In this work Mrs. Mc. Carthy has given us her sentiments on the creation of man, the fall of the apostate angels, the redemption, the day of judgment, the soul, the Romish religion, the sacrament, the sin against the Holy Ghost, the scriptures, predestination, love, marriage, repentance, and many other subjects of the same nature. Her pieces are the effusions of a chimerical imagination, and are thrown together in a promiscuous manner. Our readers must not expect an extract from this performance; the author desires that no person or persons whatsoever would attempt to take any thing from her book. She has her reasons undoubtedly for this request, and we have no inclination to disobey her commands.

This performance, and the *Exemplar* bear so much resemblance to one another in stile and manner, that while they remain in our possession, we shall place them side by side, and esteem their respective authors as two congenial souls.

18. *A Letter from a Lady to the Bishop of London. Svo. Pr. 11. Murdoch.*

The methodists are the principal objects of this lady's animadversion. She tells us, that almost all the impieties of the nation are owing to a set of designing villains, who teach the people to believe, that acts of inhumanity and injustice are not criminal; she seems to think, that these people have been led astray by the writings of St. Paul; and that his Epistle to the

Romans

Romans was written before he was enlightened, and contains 'some dreadful mistakes;' she thinks that christianity was turned out of his majesty's dominions about eighteen years ago by the alteration of laws and festivals; and she ventures to foretell that unless some very effectual method is taken to reduce the people of England to their former state, they will be speedily visited with pestilence, famine, or some other dreadful calamity.

From these, and other notions of the same cast, we are persuaded, that this letter is the production of the author of the Fair Moralist.

19. *The Contrast, between the Rev. Dr. Thomas Nowell, public Orator of the University; against Dr. Nowell, Principal of St. Mary Hall, concerning the Doctrine of Justification; in his Letter to the Author of Pietas Oxoniensis. By one who is not a Master of Art. 8vo. P. 62. E. and O. Dilly.*

Upon the principles of some divines, it is no easy matter to reconcile what is said in the New Testament of justification by faith, salvation by grace, and the necessity of good works. These phrases, as they have been generally understood, are contradictory. The writer of this pamphlet asserts, that the sentiments of Dr. Nowell on these topics are irreconcilable. He has therefore placed them in contrast. But it is evident, that he himself has no just idea of the points in debate. He appears to be one of the advocates of methodism, which is founded on a notorious misinterpretation of certain scripture phrases.

20. *Strictures on an Answer to the Pietas Oxoniensis, by Thomas Nowell, D. D. Principal of St. Mary Hall, and Professor of Oration in the University of Oxford. By No Methodist. 8vo. Pr. 1s. 6d. Bladon.*

The design of this strictures is to prove, from Dr. Nowell's representation of facts, that the six students of Edmund-hall have been cruelly treated, and unjustly expelled. There is some degree of smartness and spirit in this performance.

21. *The Destruction of Nineveh. A Poem. By Charles Jenner. 4to. Pr. 1s. 6d. Dodgley.*

Nineveh was destroyed by the Assyrians, the Medes, and Babylonians, about six hundred years before the birth of Christ; and that his Epistle to the Romans

Christian era. Lucian, who lived in the second century, affirms, that in his time it was, so effectually demolished, that no traces of it were left, nor could it be known where once it was situated. Its desolation is painted in the most lively and striking colours by the prophets Nahum and Zephaniah. The author of this piece has introduced the story of Jonah, who preached to the Ninevites 260 years before the city was destroyed. His poem is partly historical, and partly descriptive; is written in blank verse; and has procured the author Mr. Seaton's reward.

22. *Paradise: A Poem.* 4to. Pr. 1s. 6d. Pearch.

This piece, as the author informs us, was written at the desire of the gentleman who gifted the elegant villa, the scenery of which he has here attempted to describe. As it is difficult to give a sensible mind entertainment, in the perusal of a descriptive poem of any length, this writer has frequently indulged himself in a vein of moral sentiment, naturally arising from the subject; and sometimes has endeavoured to diversify the description by admitting bolder images than those which are usually employed in painting what is called still or rural life.

It is very certain, that all the places which are now decorated with all the various embellishments of art, with delightful gardens, stately temples, and gorgeous palaces, were originally deserts. Our author has introduced this idea with great propriety. These lines, describing the wild state of nature, are beautiful:

• Nor fancy less, young nature's darling child,
In silence wondering, gazed the trackless wild:
Not then the solemn pile, the trembling spire,
The grotto's cool shade, the cultured fields inspired:
The cloud, the whirlwind her majestic theme,
The dim rock tottering o'er the turbid stream;
The wood's deep gloom, the melancholy vale,
Or cave long echoing heard her midnight wail;
Tales ever mournful taught her voice to flow;
Still plain'd the lute, yet pour'd melodious woe.

When art and industry awaked from their trance—

• The city rose—and now with transport moved,
Rejoicing nature gazed, admired, and loved:
Then swell'd the scenes that boast immortal strains,
Proud Hampton's towers, and Richmond's airy plains;
On Windsor's shades, where sports the painful throng,
Shades loved of thought, and streams renowned in song.

Each

Each lyre was strung as prompting genius fired ;

While Cowper's bowers, and Grongar's dales inspired :
 Still o'er thy groves fair Kensington, appears
 Near Albion's haunt, pale Kenna bathed in tears
 Reckless of Oberon's wrath, the pensive fair
 Eyes the wan flower that blows in chilling air ;
 Hangs o'er the tremulous leaf, and gives to rear
 Its head the first, and lead the smiling year.
 These are undoubted marks of ingenuity in this produc-
 tion.

23. *Verses in Memory of a Lady. Written at Sandgate Castle, 1758.*

4to. Pr. 6d. Becket and De Hondt.

This piece is extremely short. The author has not displayed any great extent or fertility of imagination ; but the sentiments are tender and pathetic. In compositions of this nature we have not lately met with any thing superior to the following lines :

Dear, silent partner of those happier hours,
 That pass'd in Hackthorn's vales, in Blagdon's bowers !
 If yet thy gentle spirit wanders here,
 Borne by its virtues to no nobler sphere ;
 If yet that pity which, of life possest,
 Fill'd thy fair eye, and lighten'd thro' thy breast ;
 If yet that tender thought, that generous care,
 The gloomy power of endless night may spare ;
 Oh ! while my soul for thee, for thee complains,
 Catch her warm sighs, and kiss her bleeding strains.

Wild, wretched wili ! Can pray'r, with feeble breath,
 Pierce the pale ear, the statued ear of death ?
 Let patience pray, let hope aspire to pray'r
 And leave me the strong language of despair !

' Ye holy suff'rers, that in silence wait
 The last sad refuge of relieving fate !
 That rest at eve beneath the cypress' gloom,
 And sleep familiar on your future tomb ;
 With you I'll waste the slow departing day,
 And weary with you, th' uncolour'd hours away.

Oh lead me to your cells, your lonely ailes,
 Where resignation folds her arms, and smiles ;
 Where holy faith unwearied vigils keeps,
 And guards the urn where fair Constantia sleeps
 There, let me there in sweet oblivion lie,
 And calmly feel the tutor'd passions die.

See Fickel's *Fairy Tale*, entitled, *Kensington Garden*, in
Dodley's Collection.

It appears that the lady, who is the subject of these verses, died in childhood. We will venture, without hesitation, to ascribe this production to the elegant author of *Letters between Theodosius and Constantia*.

24. *The Conquest of Quebec: a Poem.* By Middleton Howard, of Wadham College, Oxford. 4to. Pr. 1s. Fletcher.

Ten thousand poets from Homer down to Cockings, have sung of battles and conquests. On these topics, it is therefore no easy matter to produce any thing new and striking. The poem before us contains no remarkable excellencies; yet it may be read with pleasure, and deserves a place in the first class of academical exercises. The sentiments are natural, the language easy and harmonious. The poet concludes with this apostrophe to General Wolfe.

Illustrious shade! if artless hands like mine
Could for an hero's urn the chaplet twine,
The Muse for thee should cull each opening bloom,
And with unfading garlands deck thy tomb;
For oh! what youth, whose rev'rend feet are led
To those sad mansions of the mighty dead,
Where martial trophies in rich sculpture show
The sacred ashes that repose below,
But kindling at the view for glory burn'd
As on thy name his sparkling eyes he turns?
Ages to come shall thy great story hear,
And pay the pious tribute of a tear;
Thy wond'rous deeds shall vet'ran lines recite,
Thy prudence in debate, thy toils in fight,
And ev'ry warrior to the tale reply,
"Be mine like him, to conquer, and to die."

The prize given by the chancellor of the university of Oxford for the best English verses on this subject, composed by students who have not exceeded four years from their matriculation, has been assigned to Mr. Howard for this production.

25. *The Complaint of Liberty.* 4to. Pr. 1s. Cadell.

Alas, poor Liberty! how thou art beragg'd and berhinn'd!
This complaint is a kind of poetical representation of the present state of the brave Corsicans; and the author has given full reins to his Pegasus, who gallops over the fields of Freedom with a very becoming grace, and without any danger of stumbling. That the author is no vulgar versifier, appears from the following quotation relating to the degeneracy of mankind.

' And

And now insatiate thirst of high command,
 Revel'd in blood, and drench'd the lawless land;
 Fame crown'd the robber with eternal bays,
 And skill to murder was the hero's praise.
 Now man to man became a barbarous prey,
 And ages fear'd with laughter row'd away.

Oh! how could superstitious phrenzy seize
 The simple hero, and bend their trembling knees,
 To purple monsters rear'd on lofty thrones,
 While their big bosoms heave with lab'ring groans?
 Oh! how could impious folly hug her chains,
 And cry, just Heav'n approves their guilty reigns,
 And grants the inhuman scourge and iron rod,
 And fate dependent on a tyrant's nod?

The merit of this bard would be more conspicuous, had he exerted his poetical talents upon a less hackneyed subject than Liberty's Complaints, on which it would require a much greater genius than his, to say any thing which has not been sung or said a thousand times before.

26. *Plain Truth, in Plain English. A Satire. By a Plain Man, in a Plain Dress.* 4to. Bingley.

Conveyed in plain doggerel, plain dullness, and plain Billinggate.

27. *Corruption. A Satire. Inscribed to the Right Honourable Richard Grenville; Earl Temple. By the Author of the Monody to the Memory of a young Lady.* 4to. Pr. 2s. 6d. Bladon.

One of our volunteer attendants at the funeral of old mother England, who died of a most lamentable disease, called Public Corruption. The fate of the patient was the more deplorable, as she had not on her, or about her, the smallest symptom of that loathsome disease, which, formerly, like the small-pox, used to discover itself by cutaneous eruptions. But the old lady, it seems, was quite worn out, and had not within her, vigour enough to throw out the pustules, and so she expired without a groan; and what is still more deplorable, nobody was by her when she died. Some people may question whether she is not in a trance. But hear our patriotic bard.

For me, long lost to all the world holds dear,
 No hopes can flatter, and no suns can cheer;
 Sicknefs and sorrow, with united rage,
 In early youth have wreak'd the ills of age;

This

This, all my wish---(since earthly joys are flown)
 To sigh unseen---to live and die unknown,
 To break the tenour of this sad repose
 Say, what could rouse me, but my country's woes?

Poor gentleman! what inconveniencies he lays himself under for his dear country---but he mauls her enemies i-faith. Vice's gilded car, Tyburn, the laws, hanging up thieves like scare-crows: in short, all the dreadful implements of poetic fury which have been so often exercised for these fifty or threescore years past, and yet are never the worse for the wear, are here displayed. It happens unfortunately, that tho' our bard's verification is more than tolerable, and tho' he blabbers with a pretty good grace, yet we do not find a single sentiment in the whole that is new:

28. *A Charge to Englishmen, 2d. Edit., 8vo. Pr. 1s. Flexney.*

This charge, which is dedicated to Mr. Wilkes, was delivered before a meeting of patriotic gentlemen in the Isle of Wight, who assemble annually to celebrate the birth-day of their great deliverer (query, Who?). As it is drawn up in the declamatory stile, and contains a string of violent panegyrics and invectives, the first upon liberty, the other against despotism (not entirely agreeable to the principles of decency and moderation) adopted by Mr. Wilkes and those advocates for freedom, who are the orator's oracles, we hope for the future, than his *solid satisfactions of free enquiry and argument* (as he calls them) may be afterwards served up as a *roast*, and not as a *dessert* to the *cheerfulness of the table* which he mentions, because the latter seems to have had too great an influence upon his stile and manner of composition.

29. *The Grenada Planter: or, a full and impartial Answer to a Letter in the Gazetteer of October 22, 1768, relative to the Conduct of his Ex-----cy G----- M-----le. 8vo. Pr. 1s. Almon.*

This Grenada planter attacks the governor of that island, and his friends, for doing their duty in opposing the late attempt made by a number of his majesty's new adopted Roman Catholic subjects, to intrude and force themselves into the legislature, consequently into offices and places of trust, in opposition to the laws of Great Britain, and to an express act of the legislature of the colony. That this is partly the case, appears from the planter's own representation; but as the affair, we suppose, is now under a higher cognizance, we shall drop the subject.

30. *A Letter to the Right Honourable Wills Earl of Hillsborough, on the Connection between Great Britain and her American Colonies.* 8vo. Pr. 1s. Becket.

We have already reviewed this pamphlet which is now republished, with a kind of postscript, intended to vindicate the author from the charge of having recommended sanguinary measures against the British Americans. We are ignorant in what publication this charge is conveyed. But we must take the author's part, because we do not remember to have seen a more harmful performance than is the whole of this letter.

31. *An Inquiry into the Nature and Causes of the present Disputes between the British Colonies in America and their Mother-Country; and their reciprocal Claims and just Rights impartially examined, and fairly stated.* 8vo. Pr. 1s. Wilkie.

The author of this enquiry, who is a friend to the Americans, enquires first, Whether the colonies should not be allowed to enjoy the same political privileges and advantages with the mother country? Secondly, Whether the frame and model of the British constitution is such, as practically to admit thereof in respect of America? And thirdly, Whether, in case that should be found impracticable, such a form of government (should not be established there, as shall appear most unexceptionable, and will best secure to the colonies their just rights and natural liberties?

The pamphlet itself is written with temper and a seeming zeal for the public tranquillity, but we think the author has advanced nothing new upon the subject; that he mistakes the nature of the connections between America and the mother country, and that he has not answered any of the strong arguments that have been urged against his system.

32. *The Case of Great Britain and America, addressed to the King and both Houses of Parliament.* 8vo. Pr. 1s. Becket.

This pamphlet is little more than the echo of the American complaints, or rather demands, which have been often repeated and reviewed. The pamphlet, however, deserves to be read.

33. *A Easy Introduction to Mechanics, Geometry, Plane Trigonometry, measuring Heights and Distances, Optics, Astronomy. To which is prefixed, an Essay on the Advancement of Learning by various Modes of Recreation.* By Mr. John Ryland of Northampton. 12mo. 3s. Dilly.

The name of Mr. John Ryland of Northampton being prefixed to the title-page, would induce the reader to imagine that gentle-

gentleman the author of this performance, were he not soon after assured to the contrary, by being informed it was drawn up by a friend of Mr Ryland's, who is well acquainted with these sciences, and has a happy talent for communicating knowledge in the most clear and easy manner, and whose name Mr. Ryland is of opinion, would, were he at liberty to mention it, excite the attention of the public, and very much promote the sale of the book. We can therefore at farthest only suppose the preface (which indeed is near one third of the whole work) to have been consigned to the immediate care of Mr. Ryland, and wherein he observes, 'that all the parts of philosophy may be taught in the most easy and familiar manner, if schoolmasters had but public spirit, good humour, and condescension. In a word, if they had but a fatherly heart, and as much concern for the pleasure and improvement of their scholars, as they have for their own private gratifications and the inferior amusements of life. For instance, continues Mr. Ryland, a fire-shovel, tongs, and poker, will shew the foundation of the mechanic powers; especially the nature of several spinning-wheel will clearly shew the power of the wheel and axle—a brick bat on a table will shew the advantage of broad above narrow wheels—marbles will teach a school-boy the nature of percussion, and the laws of motion—by whipping and spinning of tops, we may shew the diurnal and annual motion of the earth—the twirling of a chamber-maid's mop, will shew the nature of the centrifugal force of the planets—the fall of a knitting ball, teaches the doctrine of gravitation, and the laws of falling bodies—a penny-worth of quick-silver, divided on a table, and some bits of cork in a basin of water, will shew you the attraction of cohesion—a sponge will teach the rise of water in capillary tubes—a syringe, or a squib, or sucking with a reed, or a wheaten straw, will shew the nature of pump-work—a school-boy's Jews-knife, will serve to teach those tremulous motions, which produce sounds, and a glass pane, and soap bubbles, a looking-glass, and on one's eye from the butchers, will be a happy foundation for optics—a few hoops from the cooper's shop, placed with skill, will shew the grand circles of the sphere, viz. the horizon, the meridian, and equinoctial line, the ecliptic or sun's path, the two tropics, and the polar circle.

To the apparatus already described, Mr. Ryland adds to add that of a small pillar, of the same size which is used for a barber's block, with a few rings of leather, or of horn, with some wires and wooden balls, which will make a tolerable good orrery, to shew the situation, the distance, the motions, and magnitudes of the heavenly bodies, in the Newtonian system

of astronomy; but this instrument is afterwards, at p. xix. improved into a living orrery, made with sixteen school-boys, wherein a seventeenth boy of a large size must be used for the sun in the center, with his diameter, which is seven hundred thousand miles.

With regard to the body of the work, it does not, in our opinion, contain any thing new. The several articles relating to mechanics, geometry, trigonometry, &c. seem here treated of, much in the same manner as in other authors already extant. However, if Mr. Ryland's scholars have improved themselves in mathematical knowledge by means of this introduction, their thanks are justly due to the unknown gentleman (Mr. Ryland's friend) who drew it up.

34. *A new, compendious Dispensatory: or, a select body of the most useful, accurate, and elegant Medicines, both officinal and extemporaneous, for the several Disorders incident to the Human Body. Wherein is contained, in a summary Way, all that is essentially necessary, either with respect to Physic or Surgery, to answer every Medicinal Intention of Cure. To which are subjoined, the Use, Virtue, and Dose, of each particular Form or Prescription. And to render this Compendium still more useful, is added, besides an Index of the Medicines, a copious Table of Diseases, with Remedies, and their respective Cures. A Work of general Utility, designed, and properly calculated as well for the Benefit of private Families, as of young Physicians, Surgeons, and Apothecaries. By John Ball, M.D. Author of the Modern Practice of Physic. 12mo. Pr. 3s. 6d. Cadell.*

From the multiplicity of Dispensatories which have appeared of late, we are of opinion, that the faculty was already sufficiently provided with models of extemporaneous prescription. At the same time, however, that the present publication appears to have been unnecessary, we acknowledge, that the author has reduced several *formule* to a greater degree of simplicity; and we insert the composition of his antimonial febrifuge powder, as a substitute to a celebrated nostrum.

Take four grains of emetic tartar, and one dram sixteen grains of the salt of antimony;

Mix them well together, and make a powder.

The dose of this powder, in inflammatory fevers, after bleeding and a gentle cooling purgative, is, from five to ten grains in thin syrup or the like, every six, eight, or ten hours, for a few doses only; or sometimes a scruple, or half a dram.

or at most two scruples of the unwashed calx of antimony may be taken for a dose. Some order the emetic tartar to be given, from half a grain to two grains, with a little of the calx of antimony to increase its bulk, at the distance of twenty-four hours, for two or three times. Diluting antiphlogistic liquors should be plentifully taken, such as barley-water, a decoction of apples, lemonade, water-gruel, thin weak whey, and the like.

This composition, with the occasional addition of four, five, or six grains of calomel (more or less) is an easy substitute for, and is at least equal to, James's or any other fever powder.

35. *Reply to Dr. Saunders's Pamphlet, relative to the Dispute concerning the Devonshire Cyder.* By Francis Geach, Surgeon at Plymouth, and F. R. S. 8vo. Pr. 1s. Baldwin.

It is a misfortune frequently attending literary disputants, that they are too apt to depart from their first and principal object of inquiry, and degenerate either into futility, or personal abuse, as if quibbling could be made to pass for argument, or indecent merriment for humour and wit. But, in justice to the author of this Reply, we must acknowledge, that on his part he has, through the whole of the debate, conducted himself with that candour and moderation, which renders him worthy of all the triumph now arising from the clearest refutation of his adversary. In the mean time, we think Dr. Saunders can do no better than demonstrate at once a perfect reconciliation to Devonshire cyder and Mr. Francis Geach, by swilling down a hearty bottle or two of that generous, though unjustly depreciated beverage, in company with that good natured gentleman, who certainly had it in his power to have handled the Doctor pretty roughly.

36. *A Treatise in Fevers, Small-pox, and Measles, their Causes, Symptoms, and Methods of Cure, calculated for the Use of every Family and Capacity.* By a Physician in the Country. 8vo. Pr. 1s. Evans.

If there is no typographical error in the title-page, this poor treatise is in such a terrible situation, that it were cruel to add any thing to its distress. For, it is in fevers, small-pox, and measles. However, as the author seems now to acquiesce in the established method of practice, we hope he will cure it.

This Pamphlet was advertised a few months since under the title of 'The Modern Practice of Physic in Fevers, &c.' by A. M. Richardson.

37. *A Treatise on the Tooth-ach, containing full Directions for its Prevention and Cure.* 8vo. Pr. 6d. Wilkie.

This small treatise contains several injunctions, which may prove of advantage for the cure and prevention of the tooth-ach.

38. *Cobleriana, or the Cobler's Medley. Being a select Collection of the Miscellaneous Pieces in Prose and Verse, serious and comic, of Jobson the Cobler, of Drury-Lane.* Vol. I. 12mo. 8s. 5s. Wilkie.

Notwithstanding the high opinion we entertain, and none with justice, can have a higher, of this medley, yet, we are sorry to perceive the ingenious author reduced to the mean practice of puffing himself into the character of a cobbler. We are afraid lest, some time or other, that respectable brotherhood should take a severe revenge for his presumption to publish a collection, of which the meanest cobbler would blush to be thought the author. Had he pitched upon a less creditable occupation to give a sanction to his imposture, we should have certainly forwarded out of mere charity the subscription, which he proposes for two additional volumes of the like contents.

39. *An Extract from the Observations made in a Tour to Italy, by the Chevalier De La Condamine, of the Royal Academy of Sciences at Paris, &c. Translated by a Fellow of the Royal Society. With an Alphabetical Index.* 12mo. Pr. 2s. Newbery.

This extract, as it appears in its new translation, is approved of and patronized by the author M. de la Condamine. We have already reviewed the same piece under the title "Journal of a Tour to Italy." Perhaps, what we have there observed, that the judicious notes subjoined to that translation, rendered it superior to the French original, may have piqued the author, and given rise to this new translation.

40. *Considerations upon Proceedings by Information and Attachment.* By a Barrister at Law. 8vo. Pr. 1s. Harris.

This writer is so much master of the argument he undertakes, that we are sorry he betrays invective and acrimony in some part of his publication. His professed design is to be an advocate for the laws of his country against the practice of her courts of Westminster-hall. To us his arguments seem to be irresistably founded in the constitution; and when the question shall receive a legal decision there, and not till then, we shall give our opinion as to the argument.

41. *A Letter to the Author of a Letter from a Citizen of London to a Friend in the Country: containing a full, authentic, and impartial Narrative of some late Debates and Proceedings in Common Council, relative to the Distribution of certain Tickets for the King of Denmark's Masquerade. Wherein the extreme Partiality, Absurdity, and Falsity of the Facts set forth in that Pamphlet are exposed, and a true and authentic State of the Case is given: To which are added, genuine Copies of the Letters which the Lord Mayor received with the Tickets sent him by Order of the King of Denmark. By a Common-Council Man. 8vo. Pr. 1s. Willie.*

This is a full, candid, and fair vindication of the late Lord Mayor of London, from the abuse thrown out against him and his friends in a letter, which we reviewed last month.

42. *The Case of Anne and Isaac Scott, Bankrupts, late Merchants and Dry-Salters. By Mrs. Scott. 8vo. Pr. 2s. Flexney.*

This is a commercial case; and all we can say of it is, that if what the lady, who writes it, advances is true, she and her family have been oppressed; but as an answer to it is advertised, we must suspend our judgment.

43. *The fundamental Constitution, collegial Rights and Privileges of a licensed Lutheran Church, under a Supreme Magistrate of a different religious Persuasion, derived and delineated out of the original Fountain of natural, divine and humane Laws. By a sincere Protestant. 8vo. Pr. 1s. Fell.*

This pamphlet contains a summary view of the constitution, rights, and privileges of a Lutheran church, under a supreme magistrate of a different religious persuasion, as they are stated and ascertained by the statutes of the German empire, the ecclesiastical laws of England, and some of the most learned writers; such as, Puffendorf, Huber, Böhmer, Mosheim, &c.

To this tract is added an account of the foundation of the Lutheran church in Goodman's Fields, and a state of the case which has lately occasioned a misunderstanding among the members of that church, by Dr. Wachsel.

44. *The Hypocrite. A Comedy. 8vo. Pr. 1s. 6. Griffin.*

This comedy is nothing more than an alteration of Cibber's *Nonjuror*, wherein the ridicule is turned from disloyalty to enthusiasm. The principal character has, in our opinion, suffered by this transformation: Wolf is much superior to Cantwell. For this deficiency, however, the present author has made some amends, by the introduction of a lay-fanatic, who is at once an apostle and the master of a chandler's shop. The *Tartuffe* of Molière is the ground of both the pieces in question; and the writer of the *Hypocrite* has gleaned from that field what the author of the *Nonjuror* had left behind.

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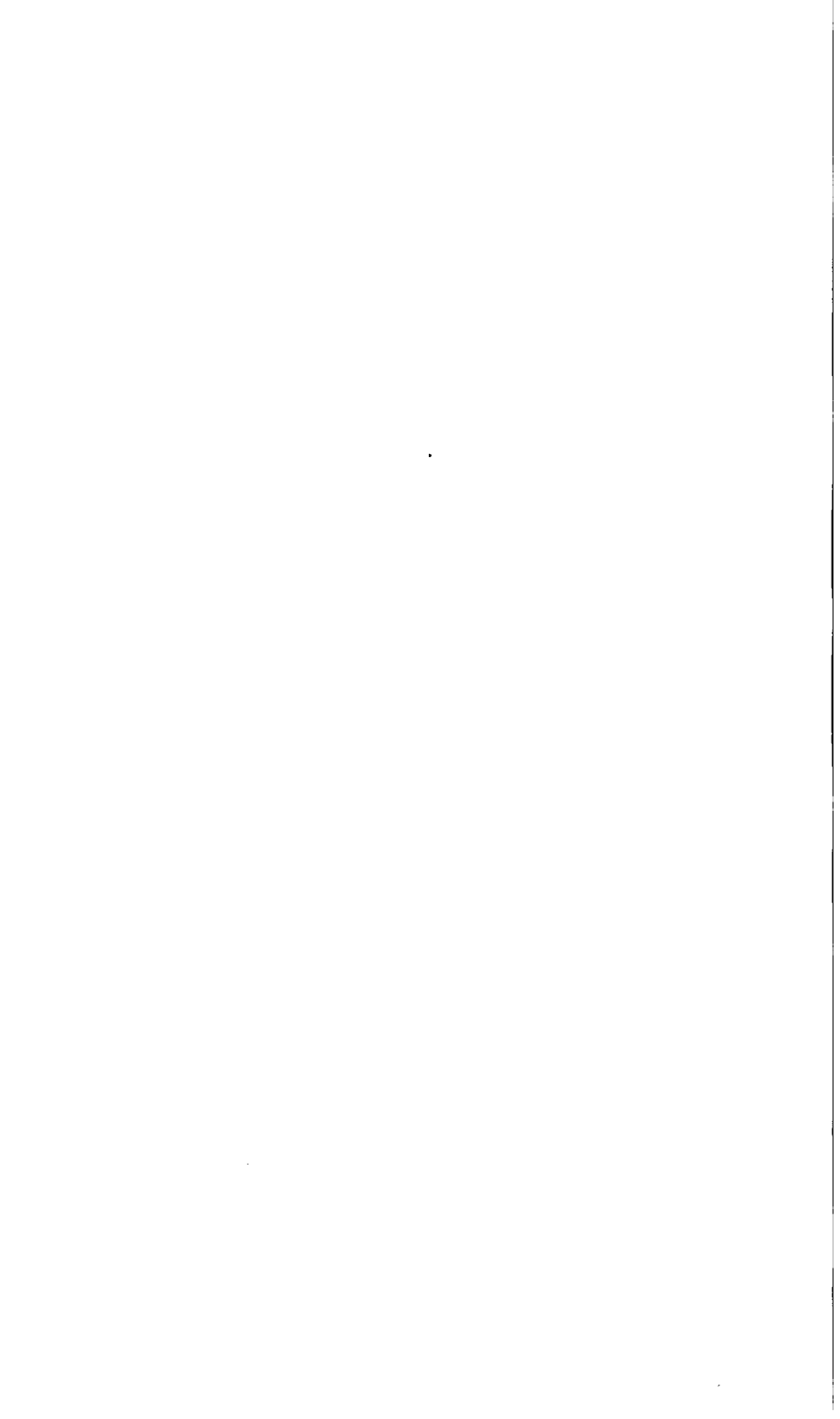
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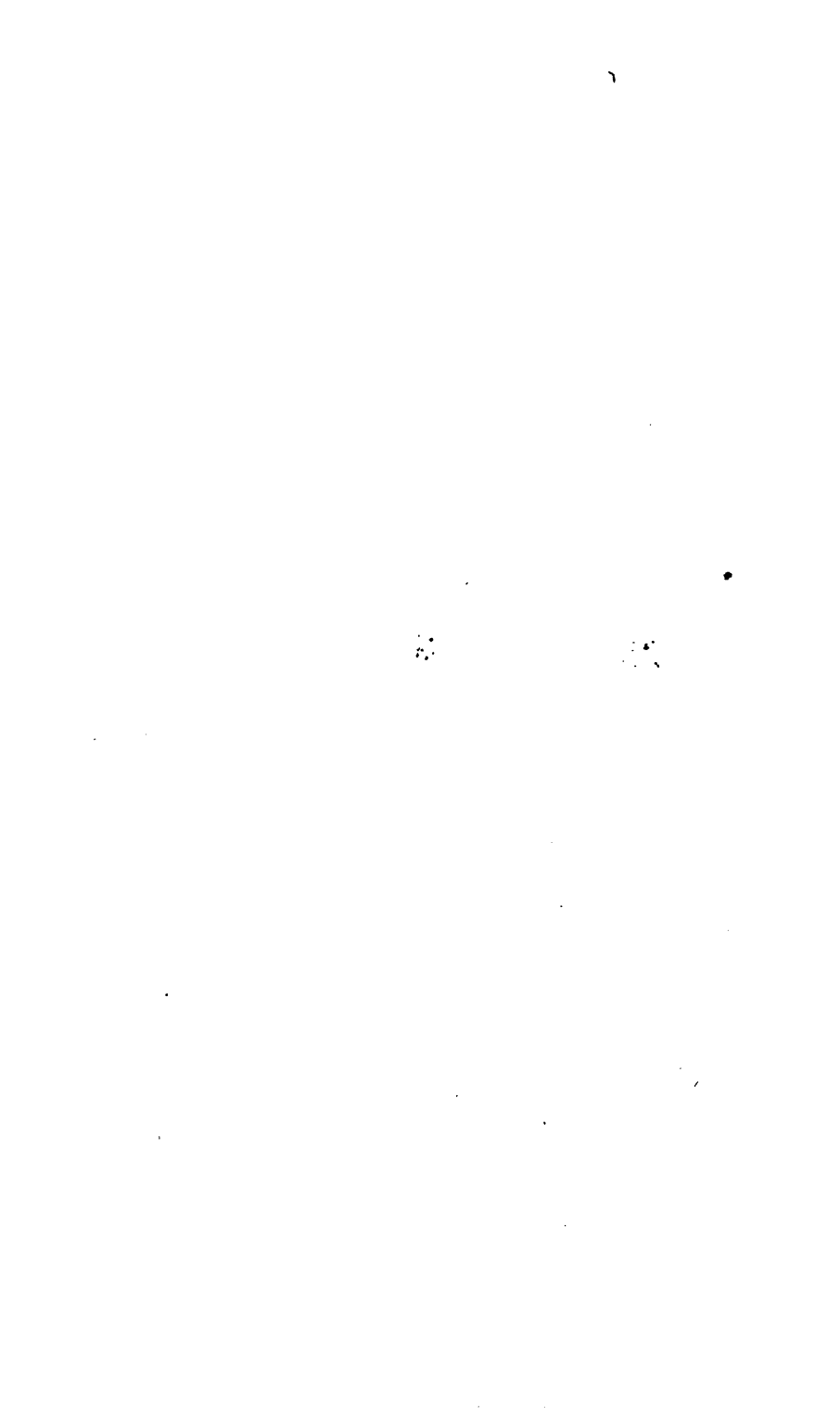
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